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islines letters and communications, should be, addressed CHETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE,

For the Christian Spiritualist. THE SPIRITUALISM OF THE PAST AGES.

GENII, DEMONS, SPIRITS.

NO. IX. PERCEPTION OF SPIRITS BY DREAMS.

"To say that all dreams without distinction are vain visions and sports of nature, images of things, which come into the mind at random, and possessing them whilst asleep, as Epicurus and others something. Pliny writes that the cures of many things unknown before have been discovered in for a different end." dreams. Perphyrius says the good Damons foreshow us in our dreams, evils to come, prepared for us by evil Damons; adding, if any man could discern those things foretold in our sleep, he would them to the attending angels. become a prophet. Psellus says Dæmons come to these worthy of their society, and give them the knowledge of future things.'

Don Cassius says, in his sleep he was divinely dess in his sleep giving him hopes it should never

Cardan, in his "de Mirabilibus," was admonished in a dream to write his twenty-one books, de Subtithing in them besides themselves. Some dreams incite to good, others to evil.

In all men there is buried seeds of contrary factions, and there are their evil Dæmons, a clear light, pleasure, and thus foresights of future occur even to bad men. Galen choose not to conceal the him know that no man among the ancients more constantly affirmed the immortality of the soul. than he (Galen) did, and with Cardan's opinion our

Gassendus writes: "Piereskius was going to Nismes with one James Rainer, who lodged in the some chamber with him, and whilst Piereskius in his sleep; whereon he awoke him, and asked what was the matter. Piereskius said, I dreamed a g idsmith offered me a gold medal of Julius Cresar for four crowns. When at Nismes the occurrences days. of the dream was fully verified. The coin was a rare one, and much desired by Piereskius, and in the on dreams, written in French, this dream is classed but the Divine Being did principally communicate with man by dreams; and this opinion had espe- the facts of the dream. discountation in the nations of the East, where the interpretations of dreams has been reduced to at art. The people of Israel regarded dreams, and so did the Church in her infant state."

Speaking of Divine dreams, designed to foretell an alegorical representation or to convey some but for this kind of dreams, he conceives the time is past, and that any who boast of such now are impostors or fools. He then makes a reflection upon the Quakers for boasting of visions, revelawhich fills empty brains with fantastic imaginations." Yet he admits dreams may proceed from the event. the impression and operation of angels, both good and bad; and, also, "that they may sometimes "Type to men, waking, so it is not incredible that that should make use of them." He then instances a dream of Mon. Calignau, Chancellor of Navarre, who being at Beame, was called in his sleep by Manne. He awoke, but not hearing it again, supcolled; on awakening, he awoke his wife, telling he was advised to remove his family from the town, for that shortly the plague would rage in the In a few days the plague broke out, and great numbers of persons died.

Louis de Bourbon, Prince of Conde, &c., relates, forgetting his dream, went, and was drowned. but which our author does not give, and concludes by saying, great circumspection should be used in doubt to be solved by a philosopher who refused judging dreams. If they induce a good action, and to give him the solution. The following night, there can follow no bad event, then it should not being awake, Prostantius saw the philosopher enter delusion of the Devil.

gar, which may be called natural, because the the solution. The philosopher answered, "I came or in a mortality. Then whilst the blood or Spirits cause is in view, as the things we have thought of not truly, but in my dream I seemed to do this are particularly moved, persons have a lively perwhen awake, or when humors or agitation of the for you." imagination produce them.

The second presaging, which are not divine, but engage the enemy, he managed to stay behind; but a tumult in their absence arose in the city, and he (the dreamer) was killed by the discharge of a cannon called a serpent. Presaging dreams, he says, arise from excellency of temperament.

by God, or by himself, or anybody else, as spoken

seems to them) are present at feasts and sports, and by their gestures gave evidence they were so

refer all which are sent from superior sources, ly ever attained to, invited Minerva, as Ptolemy caused by angels stirring and aptly disposing the says." did is contrary to all experience, for there is no species, Spirits and humors that are in the bodies, man but has had dreams which have foretold him and admonish men of good and necessary things, child's fortunes in their sleep. Syphalis and Peri-Diabolical dreams are caused in the same way, but cles began to be formidable to Greece in the womb.

> red to the Genii and Dæmons attending particular land.) persons, but our divines much more rightly refer

descends even upon profane persons, for Nebuchis the cause of dreams. Rhodiganus denies there of their deaths. bode, so also his work de Renum Varietate, was are such images, but contends there are certain shortly after to be said or done by us. This notion ceived before by the sense, or from some cause that do lie hid in the body, to a divine operation."

than 28 he knew, although by it he hazarded his dle, between divine and natural; and in regard to His monument is at Rome. So also the physician cret (which the Spirit named,) and which he knew form within narrower limits by the external senses. Cardan says, he said if any man suspect me their cause, are neither to be referred immediately Stancionicus predicted, he being in a fever, the day none in the world ever knew but myself and him." Even in his savage state, man has a much higher of seeking by this means a seeming of sanctity, let to God, nor to the malignity of evil humors, on which natural dreams depend, but to our soul, which is awake when the body is sleeping, and which being stirred by supernatural rapport, reprepresage certain things to come."

Arnoldus de Tilla Nova dreamed he was bitten short, he was observed by his companion to mutter cerous ulcer broke out there. Simlerus says Gesner dreamed he was bitten by a serpent, and predicated he should be afflicted with a pestilential

Fracastorius relates a person at Genoa had borhands of a collector was high priced. In a work which on searching was no where to be found when the owner desired its return. The borrower dreamas an angelical dream. Amgraldus, the author of ed he saw a servant in the house take the book it, says, that as God made use of various means to from the couch, and being about to lay it on the reveal himself to the Prophets, there is no reason table, it fell and broke the cover, and she being why dreams should have been excluded; and all afraid of the consequences of the accident, hid the hold to them, yet it had been an universal opinion the morning, the dreamer reached and found the book, and on questioning the maid, she admitted

> [Here a number of leaves are torn from the book.]

Claude Tisserante, in his History of Prodigies, 1575,) states the wife of one of the Chief of the events, he says, "they come under the emblem of executed, which afterwards occurred at Paris. On awakening from her dream, she found her hand so hew command to man, for which there is need of stiff that she could not move it—and on it was meaning was obvious enough. Daving authority for undertaking and executing it; stamped the image of her husband, with his head cut off, and all bloody. This image was seen by many living when the account was published.

Alexander of Alexandrica writes an account of a man who dreamed he saw his mother carried at a tions, gifts of the Spirit, &c., and says the Spirit of funeral. Alexander seeing his agitation in his Christ is a Spirit of understanding, and not a Spirit sleep, awoke him. The day and time of hour of a man has thought with great affliction of his death. the vision was noted, which tallied exactly with

> Cardan relates: "A friend said his brother, in a dream, had embraced and bid him farewell, because he was going to the other world. In a few days a letter was received, announcing the brother's death.'

He also tells of a soldier who dreamed he received a wound in the head, which caused his in an unequal manner, and have a tie with each Food he dreamed, fell asleep again, and was again death. His commander, who loved him, desired he other, or with others of the same nature, and this lady, a relative of mine, whom he had met at would not move out of the house that day. On a her what had happened, and both lay waking for visit of some other soldiers who had determined to have volatile parts which pass away in vapors, both some time, expecting the voice, but again they fell visit the enemy's camp, the soldier forgot the in- outwardly and inwardly, as is seen in the vapor of a freep, when he was awakened a third time, when junction of his commander, and also his dream, and went with them. On approaching the camp, some of the enemy appeared; the companions Place. He obeyed the admonition and removed. escaped, but the dreamer's head was cloven in twain.

So another person dreamed he was drowned. Another dream, equally curious, concerning and determined not to go swimming that day, but,

> St. Austin writes: "One Prostantius desired a had refused to solve the questions in the day, but thing is imputed easily or with difficulty on the impulses, and saved him from disgrace and ruin.

Magnentius endeavors to explain dreams by saypossessed as a gift—painting ovents by allegories. an effort is made to produce something not unwor- disperse themselves and moves one towards an-Dollars per year, payable in advance; five Thus Pontanus tells us at the siege of Genoa, a thy of the person imagined. "Epictutus commands other. This is shown by the teaching of a dog, soldier dreamed he was devoured by a serpent; so that our minds be raised by some man of great ret the beast has but scant to guide it. So it is by the when the other soldiers were put on shipboard to pute, which we may propose to ourselves to be dispersion of the volatile parts that perception or petus, and I have exactly perceived in my sleep that these visitations." The third kind is Divine, and sent into the mind which fell out the next day. So when I have gone to sleep with a fixed thought on a person sick, a The fourth is diabolical, as when witches (as it dream. I have read also that the same happened to Hippocrates and Galen. This I then doubted, but my experience has confirmed it, and nature prone to a business, finds most comprehensive the astrologer's book, "Monarchy or no Monarchy, Sennatus writes: "To supernatural dreams we means to accomplish it, which other means scarce- 1651."

> Galen says, women with child often see that (A modern instance of this is the dream of the mo- I know you loved me formerly, and at this time The Platonics think many dreams may be refer- ther of Napoleon Buonaparte, at Kent, in Eng-

ford was robbed by townsmen and five poor scho- from the council and company of such, whom he Tertullian writes: "The gift of divine dreams lars, and wrote to his son, who was at Oxford, an account, which letter came to his hand the morn- that suddenly." Parker imagined he was in a adnezzar had a dream sent him by God. In ing after the night in which the robbery was comdreams, the fancy is employed, and it is not only mitted. When the University and townsmen were his vision, thinking he should be laughed at. A few manded to write the Roman History, his God- of those things present with us in the day, but of making an inquest in the matter, the letter was those things which are distant, and which by our showed, and by means of it the perpetrators were quick and furiously into the room, and said: Mr. senses we have never perceived. The Epicureans discovered. The son Thomas, and his uncle Nicho- Parker, I thought you had been my friend so suppose that images which fly to and fro in the air las, who was Dean of Canterbury, foretold the days much, and loved my son so well, that you would

shown him, and that such dreaming was inherited motions which effect the object, and these motions mark, foretold his own death, and told his chaplain was between you and me, and the great respect by him, and that men might know there is some- proceed from certain beginning of things which are and physician where it would occur. So Jacobus you bear my son, I desire you to deliver to him Scutellarius, the astronomer of Prague, foretold that which I before commanded you." Mr. Par- the group last mentioned. In proportion as these Tertullian denies, and refers "those dreams which eight days before, he should die on the 10th of De- ker upon this promised he would. But the Duke faculties acquire a mental character, he becomes a we have concerning things that was never per- cember, 1589, and it so happened. So also the as- not being easily to be spoken with, and deeming no tronomer Leonardus Thurnisser, in consequence he made his will, and gave directions where he should Quercitan says, "supernatural dreams are mid- be buried, and it happened as he had predicted.— have this discourse with me, tell him of such a se- sively by the mind what the inferior animals perof his death, 1538.

> sometimes presage death, and instances king Pha- laughed at the narration. Parker then told the raoh's baker, Lucius Scylla, Calphurnia, the wife Duke the secret with which the Spirit had possesssents by dreams and visions many phantasms which of Casar, of Cicero, of Alexander the Great, of ed him. The Duke was astonished, but took no Cresus, king of Lydia, the Arcadian in Megara, of warning. After this, the Spirit appeared again to Flavius Valerius, of Marcian, the Roman emperor, Mr. Parker in a sorrowful manner, and said: "Mr. on the foot by a black cat, and the next day a can- of Elizabeth de l'Arche, the mother of the maid of Parker, I know you have delivered my words to Orleans, of Polycarp, and of the scholar of Pavia."

> Our author says, a gentleman in London, dreamed a friend of his, who had died not long before, carbuncle. It was so, and he died within five came to him, and said he had left £1000 in the that if he will not amend, and follow the counsel I hands of a person, naming him, for the use of his have given him, that knife or dagger, and with that daughter, and desired he would go and remind him rowed a book which he had left on his sofa but of it, and request him to pay it over. On his return, he waited on the person, who acknowledged order, for you will die at such a time." the fact, and paid the money. In about three months after he failed.

four kinds of dreams mentioned by Gardan, viz: he was an old man and doted. About a month the monitory, persuasive, deterring and impelling, after, the Duke meeting him on Lambeth bridge, though Aristotle thought no great regard should be book in a particular place, which, on rising in and that he had been guided by them in material said: "Now, Mr. Parker, what do you say of your circumstances of his life, and that many times the dream?" to which Parker replied: "I hope it may genii waiting on him have advised his going to never succeed." Within six weeks, the Duke was they would have performed. And when the dream | had been admonished. was over, they having made their suggestions, have sensibly pushed him by the shoulder, held his wrist, or sensibly touched him on other parts of the Clarendon says: "Mr. Parker was an officer in Parliament of Provence, dreamed her husband was body to awaken him, and bade him consider that the king's wardrobe at Windsor, of good reputawhich was disclosed in his sleep. The things have tion, and then about 50 years of age." Sir Ralph generally been enigmatically presented, yet the Freeman introduced Parker to the Duke, and walk-

> Dr. Becker, who takes on himself to solve all appearance and dreams without agency or Spirits, Parker told Sir Ralph when he mentioned the cirwrites a person dreams he will die, or that another came before him, or in a coffin, or perceives some one take him by the hand, or strike him on the shoulder. Now of the things concerning ourselves. a dream then comes, and the affliction causes the of them. distemper, or having increased it, death follows. It is more difficult to solve this in respect to other thesis will hardly clear this matter, and then repersons, which he explains by sympathy. This lates an anecdote occuring to himself. About six being a natural cause, the devil should not be years ago, a gentleman, a stranger, came to me

charged with it. hot blood, which is but a quantity of the parts in a volatile and continual motion, and these exhale from one body to another. This holds good in all things, like everywhere seeks its like, and joins happen so exteriorily, it is because it is not a necessity of nature, but by deliberation, and yet there will be a secret cause of the sympathy of these natures which does not appear outwardly."

"By the force of imagination, the volatilization of these subtile parts mount from the heart to the brain, where by means of the senses a representa-

Melancthon divided dreams into four kinds, vul- had come at midnight of his own accord, and gave brain, but this happens most commonly in sickness ceiving-a woman of her husband, a mother of her child, a brother of his sister, a friend of his friend. ing, in them a certain man is represented, and then Distance makes no difference, for the volatile parts imitated, that we may hear and behold him as if dream waking occurs. This may be taken as a present. "Propose to yourself," he says, "what sign of the devil or a Spirit, but it is wholly na-Socrates or Zeno would do in this case. The saga- tural, and by the unequal constitution of the brains cious virtue discovers itself by an instinctual im- of some, they more than others are subject to

Our author then says he shall proceed to consider this philosophy by a relation or two, which of in the Scriptures; these only are to be relied on. proper remedy has been represented to me in my perhaps were more properly inserted in other chapters.

> The first he gives is of the Duke of Buckingham, who was stabbed by Felton, extracted from Lily,

A gentleman, named Parker, formerly attached to the Duke, and of acquaintance with the Duke's father, had a Spirit appear to him in the likeness of Sir George Villiers, the Duke's father. The Spirit came into his bed-room, and said: "Mr. Parker, my son is very well. I would have you go from me, (you know I am his father, old Sir George Sir Henry Walton dreamed the University of Ox- Villiers of Leicestershire,) and tell him to refrain named, or else he will come to destruction, and dream, and did not like to trouble the Duke with nights after, the Spirit came again, and walked have acquainted him with what I desired, but you Selneccerus tells that Christian, king of Den- have not done it. By all the acquaintance which credit could be given to him, he told the Spirit his thought, when it said: "If he will not believe you tical value, thus accomplishing much more exten-Koramus in his miracles of death, says: "dreams | ed the Duke with his father's apparition. The Duke George, my son. I thank you for doing so, but he slighted them, and I now request this more at your hands, that once again you go to him, and tell him, he produced one from beneath his gown, shall end him, and do you, Mr. Parker, set your house in

Mr. Parker again unwillingly went to the Duke, who desired he would no more trouble him with He also says that he has had experience of the such messages and dreams, and said he perceived sleep, and they would suggest in a dream that stabbed with a knife, and Mr. Parker died as he

> This narrative is inserted in Lord Clarendon's history and Sir Richard Baker's chronicle. Lord ed a short distance behind, but did not hear the discourse, yet observed the Duke's manner, and cumstances and the secret to the Duke. The Duke's color changed, and he swore he could come to that knowledge only by the devil, for the particulars. (the secret) were only known to himself and one other person, whom he was sure would never speak

The author says he thinks Dr. Becker's hypoabout six o'clock in the morning, and it being cold Sympathy he explains thus: "each body is here, I was not risen, requested the servant would composed of an infinity of little parts, interwoven request me to permit him to have an interview with me in my bed room. He was admitted, and said a causes an equality of humors. These particles Hampstead, had directed him to speak to me about something of which I had knowledge. On asking him where he lived, he said Canewood. I was surprised, for that morning about three o'ciock. I had been awakened by a voice saying, Cane, Cane, Cane. Now, whether the intenseness of this gentleman's thought had come to me and wrought this with it. In the commerce of life, if this does not on my mind, or how it came to pass, requires consideration.

> WHAT HOPE DID .- It stole on its pinions of snow to the bed of disease; and the sufferer's frown became a smile—the emblem of peace and endu-

It went to the house of mourning—and from the lips of sorrow there came sweet and cheerful It laid its hand upon the arm of the poor

NATURAL CONDITION OF THE THREE PRINCIPAL GROUPS OF FACULTIES.

From the New York Unit.

The faculties to which we now especially refer, are provided for the gratification of those instinctive desires which are more or less indicative of the radical necessities of our nature, in individual and social life. These faculties may be classed as —1. The Animal and Social; 2. The Artistic and Intellectual; 3. The Moral and Spiritual.

The first of these groups relates to man merely as a superior animal. He has Alimentiveness, or an instinctive desire for food, as a radical necessity in common with all animals. He has Secretiveness also, which, as an animal faculty, conceals and hoards the food he has obtained by his Acquisitiveness and Destructiveness, and thus secures it from the depredations of others; while Cautiousness, anticipating a future season of want, combines with Secretiveness in preserving it from the decomposing action of the elements. These last two faculties, also, as we have shown in another article, are assiduously employed in protecting the young of the species from every kind of dangerous exposure, whether it be to inclement weather or rapacious enemies. In his more social relations, his Amativeness, Philoprogenitiveness, Inhabitiveness, and Adhesiveness, have each their appropriate objects and functions, as manifested in the various phases of individual, domestic, and gregarious association; while his Combativeness, in its legitimate or natural condition, stands the prompt and pertinacious guardian of all these relations from the ruder modes of assault.

The Artistic and Intellectual group, though less radically necessary than the former to man, in these merely animal relations, includes all those faculties which place him at the head of the animal kingdom. The inherent capacity which he possesses, above all other animals, of providing appropriate food, and remedies for diseese, adapted to his different bodily conditions, and of extracting sympathies for the good and noble of the past; those varieties of food and medicine artificially from animal and vegetable substances, must be attributed to this group of faculties, in connection with cook and chemist, investigating both fluids and solids in relation to their nutritious and pharmaceu-Mr. Parker being now convinced, saw and acquaint- natural instinct of food and medicine than the lower creatures, and gives his instinct and experience a much wider social application than they can possibly do. But by the phrenological application of his Artistic and Intellectual faculties to these objects, he will yet be enabled to ameliorate the physical condition of being far beyond his present most sanguine efforts, so that the condition of the atmosphere itself, even under the most unfavorable circumstances of local deterioration and epidemic impurity, may become the passive subject of his skill. The arts, both of nutrition and of medicine,

are yet to advance, with every other accompaniment of human progress; and the strides they have recently made, in connection with chemistry, fully warrant the most unlimited anticipations. Within a year or two past, a well-authenticated chemical discovery is announced, not only for extinguishing extensive conflagrations by means of a small gas apparatus, but at the same time purifying wide areas of atmosphere.

We are not aware of the existence of any animal beside man that makes artificial instruments of destruction, either for procuring animal food, or for self and social protection, unless the web of the spider is to be regarded as a singular expedient and invention of this kind. Indeed, man is chiefly elevated by this artistic faculty of Constructiveness, not only above the inferior animals, but above the humbler varieties and families of his own species. It is the highest external characteristic of superior civilization, and is the faculty, above all others, which is appealed to and displayed at the "World's Fair" in Europe. But endlessly diversified and apparently inexhaustible as are its manifestations, it does not necessarily imply the co-operation of the highest intellectual powers, for these are employed in investigating and comparing the abstract relations of being and of truth, and find their most appropriate and ennobling sphere of action in the moral and Spiritual

dominion of the mind. The faculty of Constructiveness is not equally shared by the two sexes, being chiefly developed in males. Comparatively few articles of ingenious or useful construction have been produced by fe males, in any age of the world; we never read of woman as builders, carpenters, armorers, machi nists, nor as being generally employed in con structive operations of any kind, very remote from the primitive uses of the fig-leaf. It is not known that they have ever been addicted either to the production or the exercise, even of artificial weapons of defence; for the story of the Amazon is a mythological fable. Nor can they ever become successfully engaged in any pursuit, whether artistic, mechanical, intellectual, professional or political, which would, in any degree, interfere with their human race. In this way, however, woman is truly the mother of all arts and improvements of life, while her only social province is the cultivation of those gentler affections and virtues which meliorate and adorn the world, and supply the

Defence and Government, as the natural guardian and protector of woman. And this appropriation of diverse functions to the sexes, is evidently in accordance with the instinctive desires and radical necessities of our nature.

The moral and Spiritual group of functions indi-

cates the social and religious necessities of humanity. Without the moral functions of self-esteem. benevolence, and conscientiousness, no high social condition could be either acquired or maintained. Human nature would present a horrible and selfdestructive scene of individual degradation, inhumanity, cruelty, fraud, deprivation, and exterminating injustice. Through the organ of Veneration. which is entirely peculiar to him, man becomes a religious animal, with Spiritual necessities, incentives, and influences. In him, this organ, like the human heart, is at once a recipient and diffusive faculty, by which he receives Spiritual influences, and imparts them to all the other faculties of his mind-elevating, refining, and strengthening them -and without which he would relapse back, after reaching mature age, through all the stages of retrogradation, to the state of animal infancy. It is to the natural, unaided, unilluminated, and frequently unconscious action of this faculty, in inciting the other faculties to higher and nobler objects of attainment than those which concern mere animal existence, and in filling the mind with the impulsive sentiment, "Excelsoir!" in relation to the arts and moral virtues, that the world is indebted for its present amount of civilization. It is this alone which creates civilization, from the barren chaos of savage life, and which, after enriching it with the artistic, social, moral, and intellectual products of all the other faculties, maintains it from decay and relapse to its original destitution and misery. It is this faculty which, even in its natural state, induces appreciation for the great, the good, the excellent, in all things. It superinduces the sentiment of antiquity, with all its vivid and the sentiment of Hope, filling the vista of the future with statues and monuments of intellectual greatness and philanthropic virtue, still more perfect and sublime. It is this which has established the popular respect for the Common Law, Trial by Jury, Courts of Justice, and Constitutional Rights, as institutions resulting from venerable experience. It is this which causes the heart to acquire a loftier impulse of veneration for an illustrious line of ancestry, with all its commemorative heraldry; and it is this, most distinctly, which has given birth to all the varieties of natural religion in the world, which are but so many expressions of veneration towards the unknown God, and instinctive indications of the Spiritual necessities of our nature.

Coleringe .-- As an "eloquent talker," it may be doubted whether his superior ever lived. The statements made on this head would certainly be judged most extravagant and incredible, if they were not from minds of widely differing associations and tastes, and some of them from sources which forbid the thought of undue partiality for the man. Thus De Quincey, whose ungenerous imputations of plagiarism, and unfeeling allusion to personal frailties and domestic embarrassments. arouse one's highest indignation, says :- "He spun daily, from the loom of his own magical brain, theories more gorgeous by far, and supported by a pomp and luxury of images, such as no German that ever breathed could have emulated in his dreams." Thus, too, Hazlit, who allowed differences of political opinion to convert early friendships into blind hostility, writes:-" He talked on for ever, and you wished him to talk on for ever; his thoughts did not seem to come with labor and effort, but as if borne on the gusts of genius, and as if the wings of his imagination lifted him from off his feet; his voice rolled on the ear like the peeling organ, and its sound alone was the music of thought; his mind was clothed with wings, and, raised on them, he lifted philosophy to heaven. In his descriptions you then saw the progress of human happiness and liberty in bright and neverending succession, like the steps of Jacob's ladder, with airy shapes ascending and descending, and with the voice of God at the top of the ladder." Thus, also, the conscientious and gifted John Foster, describing a talk in Bristol, says:-"It was perfectly wonderful, in looking back on a few hours of his conversation, to think what a quantity of perfectly original speculation he had uttered in language incomparably rich in ornament and new

combinations." And thus, once again, Henry Nelson Coleridge, his son-in-law, and editor of most of his works, writes-"Throughout a long-drawn summer's day would this man talk to you in low, equable, but clear and musical tones, concerning things human and divine, marshalling all history, harmonizing all experiment, probing the depths of your consciousness, and revealing visions of glory and of terror to the imagination; but pouring withal such floods of light upon the mind that you might for a season, like Paul, become blind in the very act of conversion." Further quotations would be needless, but we shall be pardoned for adding the testimony of the inimitable Elia :- "Come back into memory, like as thou wast in the dayspring of thy fancies, with hope, like a fiery column, before thee, the dark pillar not yet turned—Samuel Tayexclusive maternal functions—the conception, noulor Coleridge—Logician, Metaphysician, Bard! I seen the casual passer through the rishment, care, and education of their offspring, the cloister stand still, entranced with admiration, (while he weighed the disproportion between the speech and the garb of the young Mirandula,) to hear thee unfold, in thy deep and sweet intonations, the mysteries of Iamblichus or Plotinus) for even in those years thou waxedst not pale at such philosophic draughts,) or reciting Homer in his Greek. or fountains of terrestrial bliss. To man, wholly ex- Pindar—while the walls of the old Grey Friars reshould be absolutely condemned and rejected as a tion. Meeting him the next day, he asked why he sick, man or woman, the brain hard or soft, the which stretched forth at the command of holy empt from the burdens and absorbing duties of echoed to the accents of the inspired Charity Boy." maternity, is given the arts of Constructiveness. - Presbyterian Quarterly Review.

PROOF OF THE GOOD OF SPIRITUALISM.

If there is any one statement more positive than another in the Gospels, and better calculated to christianity, it is found in the oft repeated assertion, that the mission of Jesus was to seek and to save those who were lost, and bring life and immortality to light, that all believing in him and in his teachings and resurrection, might "rejoice ever more," "with joy unspeakable and full of glory." To this end, was the Gospel preached unto the "poor," and because of this quickening and expanding of the inner life of the sinner, his conversion, and harmonization with the Father, is there joy in heaven, more than over the ninety and nine, who need no such repentance or conversion. Notwithstanding the plain teachings of the Gospels on this point, many of the theologically wise, condemn Spiritualism, because it "preaches glad tidings of greatjoy unto all people," without reference to the artificial been efficacious in converting many from the error given. Simple as this method is, there is in it the of their thinking, as well as the error of their ways. The reader may think this an unkind reflection on wnich, when developed and completed, will harmothe motives and convictions of the churchman, but nize nature with God-God's revelations to manwe have no alternative, since it is a frequent asser- man with himslf and the Providences of his history. tion with the theological and sectarian press, that In sight of the benefits resulting from this compa-Spiritualists are mostly made up of "Infidels," rison of the ages, it is a stupendous Duty, and the po-"Socialists," "Come Outers," "Back-sliders," and sition of Man make that duty imperative, since he excommunicated church members. This statement as head of the human family, must harmonize might be dismissed with the compassionate pity, with all time and feel the divinity that has shaped which its obvious absurdity warrants, but granting the ends of life's unfolding, before he can feel his it to be true, what then? Are these men and wo- oneness with the Divine Mind, who has ordained men any the less immortal and responsible, because that all shall be "but parts of one stupendous of their past errors of judgment? Are they any whole."-Ed. Ch. Spt. the less in need of instruction because of past im-Good Sense.-Did such fruit spring from the soil

or culture of theology, would have prevented the of New Grantham, in the State of New Hampshire, utterance of such disparaging and contemptuous Takn from her own mouth, and the testimony of allusions, and render unnecessary both the ques- several witnesses, of established and approved vetion and the answer, that makes so large a number racity, who were present with her through the of men false to the fundamentals of their faith, and scenes of distress, and that sudden and surprising irrational in their methods of argument. It is with recovery, contained in the following account. painful regret, therefore, that we call attention to Taken as above, on the 12th day of September, in this radically, unchristian, inhuman and senseless the year of our Lord Jesus Christ, 1792, by the attack on the character of men and women, who, Rev. Mr. Burroughs, of Hanover, and the Rev. Mr. whatever their antecedents may have been, have Eastbrooks, of New Grantham." And as I think evinced a love of truth in embracing Spiritualism, it suitable to your purpose, I cheerfully transcribe that should have commended them to favor and it, for your use. charity, rather than condemnation and obliquity. It seems, however, the times for hero worship has and husband, who is a subscriber to your paper, gone by, so we do not expect much credit from any of the theological schools for embracing an unpopular truth, although it can be sustained by the well sustained in your efforts for the spread of the would never have been made, since the World's the name of Robert—if I ever thought of him at him to be the judge—as one of the saints who be equally impossible to convince me that a rebest authorities in and out of the church, and a truth. pyramid of fact such as have no parallel in the annals of ancient or modern history. It may be, this is its fault, for the paradox, "the greater the truth, the greater the libel," seems to be authoritative in theology as well as laic.

Be this as it may, one thing is manifestly evident if Spiritualism has had the power to convert so many which came upon me with such violence that it apto a belief in "IMMORTAL LIFE," which is the enefficiency of the theological method and argument, when the question "if a man dies shall he live life come to a period." again?" comes before the mind of the skeptical and argumentative inquirer. How far Spiritualism is capable of meeting this issue, and donig what Theology now fails to do, it were useless to inquire, in sight of the cases referred to, and the many that might be brought into court to bear testimony against the general issues theology makes with the free inquirer, but let the following extract from a friend's letter however answer, and correct the judgment that the constant rack and ageny of body constrain- a loss to know, how he can have the presumption friends and not by their doubts and objections. of the erring bigot and unjust sectarian

the same veritable existence upon a more exalted that Polly was dead. plane, and capable of manifesting its presence at any time, upon observance of the proper conditions.

I was truly pleased to learn that you had enreceive accessions from any quarter, but when valued friends come over, it is doubly cheering. Spiritualism to me is a subject of the most intense interest, as well it might be, for upon it rest all my hopes of a Spirit future. Outside of it all is darkness and uncertainty, where I have groped my way ever since I was capable of mature thought, with dog or horse. The thought of the future would often force itself upon my mind, but it was a painful one, for I always left the question as I found it. a profound mystery. I have turned to the sacred book so called for light, with the same results. Here, however, I will acknowledge that before I embrac- distress which are beyond all utterance or concepquitted it with the most hearty contempt. The me by the hand, and told me to follow him.* Up "book of nature" too, was quite as unsatisfactory, on this he led me through a place resembling the for however plainly it pointed at the fact of a Creative and controlling power, it maintained the most hideous wilderness, after passing which, every obfound me, and notwithstanding my matter of fact, addressed me, and said he had brought my feet habits, of thought, inclining me to pass aside every alleged truth incapable of exact measurement by sides and angles. It has, however, dispelled all substantial doubts, so that instead of desponding, I now rejoice in the prospect of a bright future.

Spiritualism here has made but little advance, at I must return and warn a wicked world for a little least outwardly. There are many here who are quite favorably disposed towards the cause, and in- He told me I should be much more sick than I had dicate a willingness to hear whatever might be said been, but should wholly recover, and be well for in its favor. Orthodoxy, as you doubtless have a season. I saw thousands of the heavenly host noticed here, had sunk to a very low condition. It clothed in that beauty which cannot be uttered; has now languished almost to the expiring point, and heard those songs of praise, the melody of and a few effective efforts of Spiaitualists would which are beyond the power of language to dessoon kill it outright. We feel much the want of a cribe." reliable medium, Mrs. Flack being the only one left here, and she but partially developed. The great truth, however, is silently working its way into respectful notice, soon to become popular and acknowledged generally. It now no longer sleeps in a

lor's, No. 145 West 16th St., Next Sunday morn-

ing at half-past ten o'clock, A. M.

NEW YORK, SATURDAY, AUGUST 4, 1855.

TRANCE, SPIRIT-SEEING, AND REMARK-ABLE CURE, SIXTY-THREE YEARS AGO. The following narrative will remind the reader that manifestations of Spirit-power and mediation are no new thing under the sun, for the good they have done and the kind offices they have filled in give dignity of purpose, while exalting the genius of ist to turn to the histories, traditions, and superstitions of the past, that he may compare the maniwhich our age and his own experience must furnish in such abundance, to prove the presence of nied with a profuse discharge of blood from her God and Spirits in history, while correcting the extravagances and exaggerations which partial and one-sided culture has thrown around them.

In the performance of this pleasing duty, the investigator ceases to be the partizan of the nineteenth century, for the manifestations in the past marry with the evidences of the present, and force the conclusion of unity in all the characteristic manifestations of Spirit mediation and guardian-

The Spiritualist from this stand-point becomes a juctologist and a truthist, and must speak as one distinctions of saint or sinuer, and because it has having authority, when his or her opinions are outlines of a full and complete Spiritual system, to the surprise of all, she recovered.

> [From the New England Spiritualist. We have, in our house, "a faithful narrative of the wonderful dealings of God, towards Polly Davis,

And permit me to say to you that both myself feel very deep interest in the cause in which you are engaged: and most earnestly hope you will be of Spiritualism were true; for if he had his request test; it is here: I had always remembered him by deserving sinner "—that is, I suppose, allowing would be impossible for me to describe, but it would

Sincerely yours. HANNA S. PERRIN.

After an account of her awakening and conversion (which was rather remarkable), and subsequent or considers them so contemptible, he is as safe in name was "Samuel," and not Robert, and that the the words are not alike but they both breathe the in its existence and its effects—for I lost not the backsliding, the narrative continues: "The first asking for a "new truth" as he would be in ask- time he had been out of this world was quite corday of last July I was seized with convulsions, peared to mpself and others, that my animal frame must soon yield to the force of the disorder, and my

She continued in this situation till the night of panied with such agony and distress that it appear- the sun." ed impossible for her to live from one hour to

In this situation she continued till the following night, when the cramp increased to such a degree, need any proof of his immortality, so that we are at nication, if they will be guided by their Spirit ed her to a continued rolling and tumbling on her to ask for a "new truth," or how we should have You are free to use this in any manner you may * Besides these cares and bed. during which time, she remained speechless, so far forgotten his position as to ask him for a think for the encouragement of Miss Fox in her perplexities, the hand of affliction has rested hear- but appeared to have her senses; for when any deffinition of a "new truth." If, however, Mr. D. very laborious and praiseworthy efforts to give all ily upon my family of late, having met with a se- spoke to her, she would take them by the hand, and will give us the required definition, we again an opportunity of knowing that their friends do vere bereavement in the death of a lovely infant intimate that she understood what they said. All daughter, not quite a year old, which we buried hopes of life were now at an end in the view of the He should be able to do this, for any one, who can only a few days ago. But ours is not the house of family, and the neighbors, who had come together call out such complimentary notices as the followmourning, although the event has caused us much at the house on this occasion. But, after having sadness. No, we do not grieve, for under the beau- continued in this extremity of distress, till about tiful and truthful teachings of the harmonial philo- midnight, she became more easy; upon which, the sophy, we feel as well as know that the little Spirit neighbors retired to their several homes. Soon has not fallen into an eternal sleep, neither has it after this, she was suddenly seized again, and supentered upon the dreamy existence of the orthodox posed by the family to be dead; and accordingly ualists to know how Mr. Dana's position and logic believer, which is about the same thing, but has the neighbors were called to the house, with tidings

Upon the arrival of the nearest neighbor, he observed that she lay stretched out on her back, with listed in the good cause. It is always gratifying to turned up into her head. She appeared, at first sight, to be entirely lifeless; but upon trial, he found for once, some motion in her pulse. After lying in this posture for an hour or more, she suddenly fetched a long sigh, opened her eyes, and related as follows:

"I have seen hell naked before my eyes, and fully expected to plunge into it. The sight was gestions. little or no hope of a destiny higher than that of a dismal beyond all description. In the midst of these doleful shades appeared to my view a person whom I knew; and after having had sight of him, he appeared to sink down into the darkness and smoke of the horrible pit. I heard the groans of the damned Spirits, which indicated that agony and ed Spiritualism, my regard for that book was so tion. In the utmost axtremity of danger, and when slight that even in my most generous mood, I could I appeared to myself ready to plunge into the disnot open it with decent respect, and I always mal gulf of darkness and misery, my Savior took most dismal miry clay, and from thence through a profound silence as to the immortality of the soul. ject which opened to my view, appeared to be In this unhappy state of mind, modern Spiritualism | clothed with an inexpressible beauty. My Savior out of the miry clay, and had set them upon a rock; and he himself appeared to be the rock npon which I stood.

> I was admitted into the heavenly world, where the Lord looked upon me, and smiled: and told me season; but should, in a short time, return again

*Those who take the language of this description in its there is no take the ranguage of this description in its literal sense, will see in this vision nothing but a reflex of the notions then and now prevalent in the "Orthodox" world; but those who can see through the symbolism to the Spiritual realities involved, will recognize something more than the illusions of a diseased brain. We will remanger, and its friends can publicly entertain it without derision or the fear of Smithfield fire.

Truly yours, Addison Smith.

Dr. Orton, of Brooklyn, will lecture at Mr. Taylor's No. 145 West 16th St. Next Sunday more lit is only a Smith solution. it is quite natural that Spirit-seers should suppose any such intelligence, who may be manifested to them, to be Christ himself .- Ed. Spiritualist.

Upon her having declared to the by-standers AN INDEPENDENT TEST COMMUNICA these discoveries, she remained for the space of three days and three nights without food or sleep during the whole of which time she was almost in cessantly employed in praying and praising God, and warning others to prepare for death. After this she gradually recovered to such a degree of health as to be able to walk about the house, and aiding Humanity's progress, has left in the past at times to walk abroad. In this space she often history of all nations proof of their presence and said that she should be much sicker than she ever guardianship. Ere long, therefore, it will be a had been; but should certainly recover to a better pleasure of great delight to the advanced Spiritual- state of health than she had enjoyed for four years past. She frequently pointed out the week in which she should be taken sick; and, accordingly, on Friday of the same week she had mentioned, (which festations of those times with the positive evidence was the 27th of July,) she was violently seized stomach; in which situation she continued till the 18th of August, during which time she was reduced apparently to the last extremity, and all visible prospect of her living was now at an end. For the space of sixteen days she was not known to turn nerself in bed, except once. From Monday night to the Saturday night following, she remained en tirely without food or drink, except once she took a little water, and once she swallowed a morsel of food, which her stomach immediately rejected.-She was so weak that it was with difficulty, and very seldom, she could make any one understand by whispering in their ear. On Saturday she was thought to be dying; but as she had all along intimated that she should certainly recover, so she about eight o'clock in the evening, at which time,

SPIRITUALISM.

In calling the readers attention last week to Mr Dana's late attack on Spiritualism, we did not quote from it as we had not the room for the necessary argument and explanation. We return to the sub ject, therefore, to state the position of that gentleman, and we suppose the position of the editors and proprietors in general of the Tribune, since it is popular ethics to say "so master so man." This may explain the wonderful unanimity of the employes of that establishment touching the merits of Spiritualism. Mr. Dana thus states his present and

We have repeatedly challenged the adepts in the nodern art of ghost-seeing, spirit-rapping, tabletipping, and the like, to state a single new truth which their pretended revelations have added to the sum of human knowledge, but as yet they have not been able to meet the proposal. Instead of it however, we have had from them several proposi tions to engage in the discussion of various abstract

make, and both shall be brief:

ing for a "white black bird," and the world will rect. one day render him exact justice for his sagacity.

concerned, has been invited to "the discussion of not know anything about me or my relations, dead various abstract, moral, religious or fantastic topics," or living, nor did I expect any such communication, but we have asked Mr. Dana to define what he and he was being far from my thoughts. I have to mention Mr. Elisha Hawley, of New Hartford. know that whoever I saw was one who loved me as the eleventh of July, when she was suddenly seized means by a "new truth," because it was said had communications from him since, and trust to with a cramp in her stomach, which was accom- by one of olden time, there was "nothing new under be guided by the purity of the councils I receive, brethren, and I hope you will recive a few lists of the Life of God. He put his arms around me-

> It is probable Mr Dana is too sensible and gentle ing, which appeared in the SUNDAY DISPETCH, as a note to to his late argument against Spiritualism, is surely able to say, what a new truth is, and what are and shall be the signs of its coming. We shall wait and sec. In the mean time we wish the Spiritare appreciated by some of his cotemporaries—The Editor of the Dispatch says:

> This takes down anything we have ever read or imagined; and we can't help admire the boldness things which he admits to be of divine origin! is above anything in or out of the flesh-in his own estimation—and that is quite sufficient for him! We feel no more interest in spiritualism than we do in any other natural fact or phase in human nature; but we must appreciate such arguments is a pity he did not exist at the time of the creation; for he might have made some valuable sug-

CLAIRVOYANT EXAMINATION.

The wonders and miracles of Science are now so generally known of, that few will need to be informed that such exist in every department of developed by, and the revalations made through the Clairvoyant Media, few know aught, beyond the general fact, that such phenomenal developments of mind or spirit are spoken of.

We have not the room at present for extended remarks, but wish to call attention to the fact, that many wonderful cures are effected, and valuable lives saved, through the effacacy of Clairvoyance and Mesmerism.

or she has had an examination at least, by one competent and honest Clairvoyant, after every other means had failed to effect a CURE.

The STARS and STRIPS of Manchester, N. H., in noticing this subject and the labors of Mr. and Mrs. be able to continue thus active and useful. Copp. says: "we regard them as intelligent and upright persons," and concludes as follows:

We hear of some very remarkable cures performed by following out the prescriptions of Mrs. Copp, given in the Clairvoyant State. This curing lisease by the aid of Clairvoyance, and holding intercourse with the Spirits of those who have been born into the Spirit-World,' may seem strange and entirely unworthy of credence by the majority of our readers. Be that as it may, the believers in this doctrine now number, in the United States, nearly a quarter of a million—a great number of whom are among the most intelligent citizens of our country. They publish some seventeen periodicals—the majority of which give evidence of sterling ability on the part of their conductors—and we are assured that every true believer in Spiritualism punctually pays his subscription to the same—thus giving proof positive that punctuality and honesty to the newspaper publisher is a leading feature in their religion. This being the case, we throw up our hat for the new theory, and invite believers' to locate in our midst. Judging from the tone of the newspaper press throughout the there is a large field open to them to operate in.

New York, July 30, 1855. Editor's Christian Spiritualist:

subject of spirit communications, and though, at the date of my last I lectured to a small audience ber one told me by a little boy of six years first, a very decided antagonist to any such theory, in Birmingham, and on the following Thursday in "I dreamed" said he, "that two angels came in I am now very fully convinced of the truth of the company with Mr. and Mrs. L. L. Platt, proceeded the open window, they were dressed in white, by no means—new phenomena. Probably had to Waterbury, where I left them to prosecute their had light around their heads. They came is better understood my own impressions of Spirit- journey to Bristol. I remained and spent a few spoke to me and to my little brothers, they tolk ual truths, I should not have entertained the many hours with Brother Leavenworth, from whom I that they loved us and our mother, then be loubts I did when first looking into this matter. I learned that the Spiritualis there had made a com- pointed to our little sister in her cradle and go have had such incontrovertible proofs of the inter-mencement by the formation of a circle for deve- "she is an langel." Who but one blinded by course of Spirits in the other spheres, with ours, lopment, &c., and that on the first evening they prejudice or sensualism could doubt that this dress that a free and honest wish to aid others, leads me had several manifestations. Many are enquiring was a real experience. to record any evidences I have had, and which I had personal conversation with some, who thankwere beyond the possibility of doubt. In submit- ed me for my labors and declared their determination that he has had of angels, whom he has describe ting, then, the following test to your pages I am the tion to investigate for themselves. Let them do as to their appearance in a manner well come more satisfied that the strength of my convictions this and the truth will be made manifest. The ponding to the conceptions of the most Spiring will meet my own past doubts, and, in some in- same evening I proceeded to West Winstead, and painters and poets. Children of six years old wards stances, I trust, be equally influential to others. the next morning to East Winstead, where I was scarcely be likely to form theories, and the con-Some are of the opinion that the influence of mind most cordially received by our good Brother Rod- way in which I could account for the fact value. over mind has every thing to do with the communey Moore; went with him on the Friday to visit simply to believe that the child did spiritually nications received. That is the very point I want Brotchr Jesse Dutton, of Barkhampstead. On what he described. It seemed to me the to reach. If mind had such control, then has the Saturday went to New Hartford, and returning rational thing that I could do so to believe. medium, through whom this was received, a most held a public circle at Winstead, at which was I have heard of similar dreams of other child astonishing amount of mental force, and she must present a goodly number of Spiritualists and Media. No doubt they dream when they are too your now intimated the same, by signs, to those who be in possession of a power that belongs to no hu- We had an interesting meeting—both speaking and relate their dreams. Every one is familiar, man organization. Any one may judge of this by healing manifestations were given. On Sunday I that beautiful belief (which I dare not call a see calling on her (Miss Kate Fox, at 558 Broadway, (lectured twice to large audiences, both morning stission) of Ireland, which Lover has given a ly and instead of the mind they might imagine to and afternoon—and before I left, by particular re- form to, that when an infant smiles in its sleen THE TRIBUNE'S POSITION AND LOGICON meet, of such extraordinary power, there will be quest of the friends, appointed another meeting for hears the whispering of angels. No doubt seen a young lady peculiar for her retiring patience, a third lecture on the following Tuesday evening, angels to whose holy "charge" these little ones is modest and gentle manner, and fidelity in the dis- which although a very wet evening, I had as large consigned, do "whisper" to them in that love charge of the onerous duties of her situation as a an audience as any of the preceeding. I left this guage which only the Spiritual ear can hear. medium. I was present one afternoon at her place with the best wishes of all, and carned request rooms, and sat away from the table, not expecting to visit them again at some future season. any communication, and looking on at others who On Sunday, Monday and Thursday evenings I me, I have come to consider as much a part of ter-remember our mission is Divinely pure-live have an audience of twenty, but had between two with me, and which has caused much unhapping a life of purity—live as near the truth as you can and three hundred, who sat with the most marked to all those to whom it is constitutional. In the

opinions of others, Samuel."

I now ask, where was the influence of mind 2nd. It is not true that Mr. Dana, so far as we are over mind in this case? Miss Fox certainly did cate with me. At his request I give this, as I will ing you some time next month. manly a man to doubt the authority of the above any other I receive, to the public, that the enquirer assertion, for he is orthodox-rery-and does not may be assured there is a reality in Spirit commupromise to give him, "the new truth of Spiritualism, have an interest in them, although occupying a Respectfully yours, R. J. CUMMING.

Waverly-place, N. Y.

THE NEUROLOGICAL SYSTEM OF AN-

The words Neurology and Neurological being sometimes misprinted, and often misunderstood, like other unfamiliar words, a brief explanation is offered. Near twenty years since, I began to circulate the word Anthropology, as a popular term to denote the science of man. This term is now her eyes about half open, and the pupils of them with which the writer in the Tribune decides upon so current and as familiar scarcely to require explanation. About thirteen years since I endeavored to give currency to the term Neurology, which signifies properly the entire science of nervous substance, and therefore comprehends the entire science of life and mind, as all manifestations of against it as are put forth by the Tribune man. It mind and of animal life are connected with the nervous substance of the brain and body. The term Neurology is not yet so familiar as Anthropology, for much of the subject matter of the science

is of a profound technical and unfamiliar character. That portion of Neurological science, which developes the constitution of man, by determining the mental and physiological functions of the brain and the nervous system of the body, is called the Natural and human history; but of the wonders "Neurological system of Authropology," a system which comprehends Phrenology, Physiognomy, cerebral Physiology, Sarcognomy and Pathognomy, the greater portion of which as developed now is entirely new to the scientific world.

J. B. BUCHANAN.

THE LABORS OF BRO. J. B. FERGUSON.-Few, if any in the Spiritual family, labor more earnestly or effectually for the development and spread of No one therefore should abandon hope until, he the gospel of Spiritualism than the Brother whose name heads this notice. And in hopes that his example may stimulate others to like activity, we make the following extract from a recent letter. We wish him every needed blessing that he may

"Our cause moves forward with certain and hopeful steps. Our healing without fee or reward, earthly, direct or indirect, is of a character to confound skeptics and believers. Nor does it interfere with scientific skill, so called, or the legitimate pursuits of the honorable sons of Esculapius. I addressed a large assembly at Lavergne, fifteen miles the Everlasting Gospel, but universal approbation was expressed. God bless and prosper you.

Fraternally, yours, J. B. Ferguion.

BRO. PETERS.-Your article has not reached us. lost,) could you furnish us with a duplicate ac- perfect communication than when awake. count of "the sickness and recovery of Miss Davis. of Lansingburg," we shall be glad to give the same understand it, it is indeed a modern miracle.

NOTES BY THE WAY.

HARTFORD, Conn., July 30th, 1855. Among others, I have been led to investigate the way for your paper. On the Tuesday following most distinct and beautiful cheracter. I reme

were asking questions, when the alphabet was lectured in New Hartford. There are but few experience as anything that has ever occurred called for, and the following addressed to me: "My Spiritualists in this villiage, but considerable curi- my waking moments. I had been for some deson, I am here, I am your grandfather, your mo- osity, which I think, before I left, assumed the cha- depressed with a great sense of unworthiness; ther's father—we wish you to investigate this mat- racter of a deeper interest. I did not expect to nothingness of soul; a state of mind constitute. and know how, and you will be happy hereafter. attention. On the day after my second lecture one sleep this dejection still hung over me like an in-Do not allow your mind to be influenced by the of the Orthodox Deacons assailed the Truths bus or spiritual cloud. I was sitting in a chiwhich had been spoken as from the Devil, but was alone in the middle of an almost unfurnish This somewhat surprised me, and I decided it coolly told by those who heard him that the Doc- apartment, bowed down almost to the earth was was not intended for me, and did not come from trines of Spiritualism, to their minds, were cer- humiliation. Suddenly a door at my back the my grandfather, as I had no such relative living or tainly much more rational than the Doctrines of softly opened, so softly that I did not hear it, at dead of the name. However, not to throw any his Church. There was also an Orthodox Minister a soft yet heavy footstep approached me. The impediment in the way, I asked how many years present who took copious notes, and who intends sound of the step was as that of a heavy personal sound of the step was as that of a heavy personal sound of the step was as that of a heavy personal sound of the step was as that of a heavy personal sound of the step was as that of a heavy personal sound of the step was as that of a heavy personal sound of the step was as that of a heavy personal sound of the step was as that of a heavy personal sound of the step was as that of a heavy personal sound of the step was as that of a heavy personal sound of the step was as that of a heavy personal sound of the step was as that of a heavy personal sound of the step was as that of a heavy personal sound of the step was as that of a heavy personal sound of the step was as that of a heavy personal sound of the step was as that of a heavy personal sound of the step was as that of a heavy personal sound of the step was as that of a heavy personal sound of the step was a step when the step was a step was a step who had not been sound of the step was a step was a step when the step was a step was a step was a step when the step was a step was a step was a step when the step was a step when the step was a step when the step was a step was a step when the step was a step was a step when the step moral, religious or fantastic topics, which form the he had been dead, and how many children he had to favor his neighbors with a reply. I bespoke shod with light sandals. I looked up, and me nature of the case we have been constrained to living, and received answers; the latter question him a good audience and a candid hearing, com- countenance of all-surpassing human love; was all I could, at the moment, confirm as correct. mending all to hear and judge for themselves. He which gentlest pity mingled. I thought "Care On this extract we have but two remarks to I did not know how long he had been dead, (or seemed, on the following day, to be ufflicted some- has come to me as he did to Mary." He can out of the form) until I made subsequent enquiry, what with that disease known as "gnashing of and laid soft, warm, loving, human hands use 1st. It is true Mr. Dana has asked the Spiritual- and I then found the answers were correct to the teeth." I suppose a faint imitation of the future my shoulders, and in a voice of the most indestriists for a new truth, but we have no knowledge he very year and month. He had been dead sixteen __the realization of which I trust he will be spared. bable tenderness asked me, "How could'st the ever asked himself or any other person, if the Facts vears and four months. But this is not exactly the He met a Spiritualist and told him he was a "hell doubt my love?" The sensations I then felt History proves that Truths and Principles ultimate all—I certainly was not thinking of him at the should officiate on that occasion. I should like to human being in spiritual form did not at that time themselves in Science and Literature only by vir- time I received his message. In the evening I know what difference there is in thus judging a visit me. The touch of the hands was so real to tue of the facts that gave them being. While Mr. showed the communication to my mother, his man to be a "hell deserving sinner," and saying voice so real, the warm, pervading, strengthening Dana therefore ignores the Facts of Spiritualism, daughter, who said I was in error, and her father's without disguise and cant, "Go to hell with you!" loveaura that emenated from him was so real, box same spirit of intollerance. During my stay here sense of them for many days afterward—that also, my time was much occupied in circles, con- could as easily doubt the existence of any living versations with enquirers, and works of healing. being I encounter daily as his. I will not say the

> Brothers Moore and Dutton, with their amiable -many have thought they saw the son of man, ladies, and I should not do right were I to neglect whether really or not is not for me to say: but I I have left numbers of your paper with different none could love but one who was spiritually full di not only from him but from others who communi- subscribers. I expect to have the pleasure of see- laid my head upon his strong and loving boson

Yours for Truth and Humanity,

JOHN MAYREW. fFor the Christian Spiritualist.] DREAMS.

by the word-those operations of, and impressions reach the place of my destination. With me made upon the human mind, when in its natural water is always a correspondence of trial or sorrow; condition of sleep.

on this subject. Abererombie, and many others way of crossing this lake, there was no bridge, no have sagely aided to bewilder us more than ever boats-I could not swim. I stood with tearful as to their causes; and as to the state of the soul eyes knowing that it somehow must be passed, during their phenomena. It seems to me that when an angel with wings stood suddenly behind Spiritualism affords the only rational explanation me and pointing upward said, "fly!" I looke

of them. ternal influences. Sight, hearing, feeling as to ex- angelic forms, one of whom I recognised as a ternal are bereft us. Still on awakening we frequenty remember distinct events of which we have taken cognizance, distinct thoughts that have passed through our minds, distinct forms that we have seen, distinct words that we have heard. Was it through; secondly, that it was one that I was of the bodily functions that were exercised in all myself unable to pass through, and thirdly that these? But the body was as if dead, it could I would use the reings of fuith they would enable not then perform its usual office of medium to the me to fly above and beyond the waters of troub. soul. What then could it be but the Spiritual ear with which we heard, the Spiritual eye with which we saw, the · Spiritual body which experienced all those realities which made so distinct and vivid an by "meus sana in corporae sanae" I do not mea impression on our memory, that many of them re- exactly what the lawyers mean, who might consider main there as tangibly impressed as any recollections we have?

that the experiences of the Sprit are as real as Heaven.' those of the body-nay more real. Indeed I understand the fundamental doctrine of Spiritualism to be, that Spirit is substance. Matter is the shadow of that substance. Therefore it seems to me that a man's dreams, being a pure exercise of his spirituel faculties, are a better index of his Spiritual state, than is his external life.

On the supposition that we are surrounded by Spiritual influences according to our state, much may be explained that would otherwise be unexplainable. We sink into the arms of sleep-we become dead as it were to the external, we are thus intermitted into that region of the internal which corresponds to our state.

Among all the recognized Spiritual media from the beginning of time, dreams have been regarded the election of officers and other business. as a most important part of their experience-a most fruitful source of their interior wisdom. Joseph the pure and Spiritual Patriarch of Israel, members and otherwise to promote the good cause was led by his dreams so constantly that he became distant, for five hours, on the 7th, and there was a proverb with his wordly and sensual brethren no sign of weariness. I feared they would think it who said of him, "behold this dreamer cometh!" Indeed history is so full of these "unaccountable Society for the Diffusion of Spiritual Knowledge" coincidences" between dreams and their fulfilment, during the past year, to aid in free Circles, held at that the recollection of every one must be stored the rooms of the Society, 553 Broadway, for the with examples more numerons than I could have best test methods of investigating the phenomena time or space to bring forward. "Unaccountable" of Spiritualism, finds it necessary to take such as yet, much to our surprise, as we had mentioned they surely are by any external logic; made acthe case of Miss Davis' cure to many of our friends, | countable and real simply by the admission that we | tend to develop her system and the preservation of on our return from Troy. If it would not be are living in a spiritual as well as in a natural world, her health. After this week, therefore, (ending Augtoo much trouble, (supposing the letter to be with which in sleep we can have more direct and 4th,) she will not be at the Rooms for two months, so

State and our own limited experience, we think to the readers of the Spiritualist, for so far as we of some remarkable dream which has been interiar- of the Society during her absence: if so, due no

A wonderful book would it make, could the make important dreams each one has severally dream be collected from almost any hundred intelligen BROTHER TOOHEY: A few more notes by the men and women. Children often have dreams of

The same child has several times related dream

I will venture to relate here a dream of my o which, from the vivid impression it made to I cannot speak too highly of the kindness of it was He whom I believed him in my dream to be and in that embrace departed from my soul a heaviness and from my body all pain. And remained so after I awoke.

Dreams are often types or correspondences d that which we are spiritually to expereince, teach ing us withal many lessons of wisdom. I one We are such stoff as dreams are made of "-SHAESFEARE. dreamed of standing by a large deep lake of water, By dreams I mean what are generally understood through or over which I must pass before I could whenever I dream of it I am certain that trouble Hitherto much speculation has been employed awaits me of which I am forewarned. I saw m wonderingly up in the direction indicated by his The state of the body, during natural sleep, is hand, when I saw above the water, and seeming entirely dormont and unreceptive to the usual ex- to rest upon the air, couches on which reposed friend who had lately "passed away." I suddenly felt that I could fly, and rose almost without & fort to where these couches were. All this wasa lesson to me-first, that I had a trial to pass to a bed of rest.

Since our dreams indicate our state, the more we seek to elevate and purify ourselves, the more pleasant and profitable our dreams will be. Though this article as evidence of my own insanity, yet in the sense in which I do receive it, it expresses per feetly the idea I have of what is necessary to 23 I use the word realities, because I verily believe in order that our dreams may be "Visions of

THE ANNUAL MEETING OF THE SOCIETY FOR THE DIFFUSION OF SPIRITUAL KNOWLEDGE

This Society held its Annual Meeting on the 302 of July, in pursuance of the resolution of the Trus tees, and the notice published in this paper. Gov. N P. TALLMADGE was re-elected as President, and the following gentlemen Trustees, for the current

H. H. Day, J. A. S. Tuttle, Gov. N. P. Tallmadge, Dr. T. W. Dupree, J. T. S. Smith, J. Jones, Jr.

J. H. W. Toohey, S. M. Allen, S. M. Peters, Maj. G. W. Rames D. W. Johnson

The new Trustees held their first regular meding on Friday, the 3d inst., at 6 o'clock, P. M., for

It was resolved by the Society to amend the By-Laws, the better to facilitate the admission of new

MISS FOX.

This Medium having been employed by "The recreation during the warm weather as may best that as many of the friends as wish to see her, will Very few people there are in the world who make good use of the time. We think it possible, have not treasured in their hearts the remembrance however, that other Mediums will be at the Rooms ly recognized by them as a teaching from heaven. I tice of the same will be given in this paper.

there are calm and happy seasons in the life of erry man, when for a period there seems to be a then atmosphere of love encompassing the Spirit d laying it in tides of blessed peace; when the denions a fore taste of heaven, and the wicked se from troubling, and the weary are at rest. states are induced by the presence and opeand Celestial Angels, who come not so much Ht our wealth of ideas, or to strain the alall wearied energies of the brain, but rather ere as mediatorial instruments through whom great Light-giver imparts himself unto us .the mistake of the quietists and other calmly conand lative sects have been, not so much as to the tatine and excellence of these states as in the with d whereby they can be received and enjoyed. scheming vision comes not to the man wrapped We own introversive reflections; not to the man to systematically lashes himself into a religious largest; not to the man who abjures society and alls the sweet companionship of woman carnal and accursed; not to the man who surrounds himsaff with a diseased atmosphere of withered and shasted affections, and call that peace; but rather to the man of enlarged sympathies and ready and altered benevolence. So Angels of high heaven and yet, unsusceptible as I had always been, and walked with Francis Fenelon, while but turbulent and finatical Spirits with lurid glare shone on the meditations of Ignatius Loyola. Heaven lies all around us. Fruits rich and rare as ever glowed in the gar ion of ancient Eden bend from over loaded clasters. The hand of faithful duty now can pluck than, and the loving lips may eat and never die.

The Americans pictured the Genius of Death as has an inverted and extinguished torch. The art all eve, however, sees him as the Light-beardian with sun-beams of the day of heaven .on he; not a sentiment and not a faculty of love. a proper attribute or organ of the personality is

IMMANUEL.

From God's eternal infinite of thought Cane forth a glorious truth.

Wiese human form in deathless hues was wrought Or Beauty, Love and Youth.

His path, like lightning thrilled the fields of air; Ceneath his rapid feet,

Earth-seemed with Heaven to meet. The light of rising sun was in his eyes:

He smiled and earth grew bright. As the void chaos changed to starry skies When God unfolded light.

Whene'er he came dust blossomed into flowers. And sunshine followed storm : And Nations rose against the ancient powers Of coston, creed, and form

From the Stickmah of his inner mind New Heavens of Love out-rolled, And in his soul's pure essence dwelt enshrined

The Estans Age of Gold '

"AN ANGEL IN THE AIR."

h proof were needed to convince the reader of and Spirit-life, it could be had in great abundance, free general is this phase of mentality, that even maily divated and mentally refined, seem to be width to conceive of Spirit and Angelic inter-Core without attaching "wings" or some other tachanical contrivance to the Spirit, to enable him or her to overcome the force of gravitation.

There is some sense in the conception, however, is; for it shows how reductant the mind is to contradict any law when its force and method of operation is once understood. Thus common observation demonstrated that all solid bodies fell to the earth, and the law of gravitation requires they should so fall, but the commonest conception of heavenly and angelic motion, made it imperative to sense, that some agent be invented or conceived if, whose acknowledged function would enable the Spirit to overcome the known tendency of things to eath, and thus harmonize the movements of the election, with the philosophy of common knowholge. Some such necessity as this suggested the propriety of attaching wings to angels, so that, to this day, the idea has its charms for the imaginative, though the conception has long since proved itself incongruous with good sense and Spiritual haveledge. If the reader is sufficiently advanced " Spiritari things to correct this conception o "visged angels," the following poem has much in " to please the imagination and sooth the affections,-En. Ch. Spr.

BY GEORGE W. BUNGAY

Methought the clouds in heaven so fair.
Were isles with cities filled wire uses with enter filed— but spire and turrets gleaming there, but like the eastles in the air We sometimes build.

These islands in the realm of space, Sailed on through seas of blue, And there I could distinctly trace. The azure wing and angel face.

She sat upon a sapphire throne, And wore a crown of light, And wore a crown or nam,
More glorious than the sun at noon.
A heavenly halo round her shone,
Her robes were white.

She was a pleasant angel here,
Ere angel wings were given,
To bear her to that blissful sphere,
Beyond the sliver cloud so near

I've seen her at the sick child's bed, Watch with unsleeping eye, Until its gentle Spirit fled. On rosy pinions from the dead, To God on high

When summit clouds are floating by, I often bow to hear

The sweep of wings from yonder sky, I often bow
The sweep of wings from young.
Where ministering Spirits fly
From sphere to sphere.
[Ballou's Pictorial.

For the Christian Spiritualist LEADINGS OF THE SPIRIT.

IN A SERIES OF LETTERS. LETTER XIII.

Springfield, Dec. 21, 1851.

MP DEAR LOUISE: There are two acknowledgements and one apology, which I have to make at the outset. I have to acknowledge imprimis, a letter; and I acknowledge, sccundus, a package.-The first came several days since; the other I only received this morning. It was left, however, yesterday during my absence from the office, and being placed on my table, it was accidentally buried beneath a pile of papers and books, and was not exhumed until this morning. The apology is due for not having replied to the letter immediately.-But in truth, and a pretty serious truth it was, I

have been sick. Now do not be frightened, and go off with a fi of the dolors; for I assure you, I am almost well again; and now, I know you wish to hear about it. The very evening after having finished my last letter, I had another severe attack of congestion of the brain; and this deprived me of my new-found pleasure for several days. During this period, the watchful care, kindness and love, which I experienced from my Spirit Friends, cannot be expressed. Diet, exercise, rest, were all taken thought of. I was continually watched; and every circumstance that could affect my health, was controlled in the kindest manner. The depths of love thus pened, were truly unsearchable. One night being restless, and nearly distracted with pain, I arose from hed; and seizing my writing implements. I thought I would see if my Guardian Friends would direct me what to do; for my sufferings were intolerable. This pithy sentence was written: "Franklin says, blow out the light, and go to sleep."

"But," said I, "I cannot sleep." "Go to bed, and I will magnetise you," was the prompt reply. The command came with an authority which seemed to enforce a kind of faith. even against what I conceived to be my better reason. It seems really incredible, now I think of it.

unfavorable as my condition then was, in a very short time, I jost all consciousness of pain. I laid my aching head on the bosom of angels, and slept,

And now, I must inspire you, too, my Louise, with the same hopes that fill and animate me, and yet, I know that I have no words to give them life is now daily being unfolded; and incredible as it may seem, I am to be gifted with a miraculous power. This is to be exercised in various ways, result the Light-bringer, whose face and form are and among others in that of healing. Shall I not open the blind eyes and the deaf ears, pour on the he is no death in the sense in which men have mute tongue the familiar music of speech, and derstood it. Not a thought and not a faculty of make the lame man leap for joy? O, Louise! I cannot realize this; and yet, I believe it. I am transported beyond myself. I live in the power this, I feel the sacrifice that will be demanded of can even the angels separate them? me; and now, I think I am prepared to surrender every thing-to lay all that I have hitherto valued most, on the altar of my new Faith without a murmur, and without a question. I glory in the sacrifice, and all that I regret is, that I have not something more valuable to offer. All I have is too small for the love and gratitude I am struggling to express. Governed by this feeling, yesterday I EVIL, AND EVIL SPIRITS---HOW OVERcollected all my manuscripts together intending to burn them; for why should I keep these poor and puerile productions, when the great ones, whose august thoughts with my hand. But by some un- redemption complete the whole? accountable force, that seemed to operate on my arm, I was restrained. After this had happened several times, I concluded that there was some motive in it, and put my papers away; when directly afterward, the word "Individuality" was written in very large characters. There is an enigma in this.

It is becoming the fashion for the public papers to ridicule the whole matter; and it needs some moral courage to endure the contempt and loss of is believed to have communication with Spirits. be expected to excite the enmity of these long do- happy. minating powers. It would overturn the whole creeds, and destroy the faith long cherished, and transmitted through an endless line of ancestors.

than to attack the religious opinions of a community. The chances are, that he will become an outcast, or a pariah among the children of men. lay aside vulgarity. and it does credit to human progress, imperfect as His life will be one of misery, unless he is sustained not only by every moral consideration, but by the cheering friendship and protection of supramortal powers; and above all, by a faith which can smile on martyrdom.

To make the new Spiritual doctrines popular, to rive them force and gain them friends, to make them mighty enough to overthrow what are called the errors of human creeds, they must be invested with the power to be derived only from miraculous proofs, and trains of argument so logically compact, as to defy all scholastic wisdom, that would attempt to break them down. These conditions, I think, are to a considerable extent, still wanting: yet I cannot doubt that they will be furnished, and unending zeal! that baptism that shall wash away addressed respectively. Some minds will be con- and stimulate all excellence! tented with moral miracles; yet there are others, more material, or less intellectual and spiritual. who require miracles of a physical nature, such as were performed by Christ and his Apostles.

Had Christ merely announced his truths without anything but the truths to attest the divinity of his vitable. character and mission, his doctrines would have made no progress, and he would have been regarded not only by a majority, but by all the Jews, as an audacious impostor, at the best, only fit for a mad-house, and liable to pay the capital penalty for at that time, it was thought a great treat to get a persons unacquainted with governmental institublasphemy and sacrilege. And can men far less wise than he, and less pure and blameless in life. hope for any better success in this day of knowledge, unless they can prove by demonstrations that hence to try the Spirits, and see whether they be emolument and individual aggrandizement. their assumptions are well founded? If the world of God. is to be redeemed, it cannot be done by the mere assertions of obscure media that it is lying in darkness, and ought to have more light, nor by representative from every denomination in christ-scraps of poetry, which certainly would not give endom. Each eagerly looking for a manifestation new government, where persons shall be selected recommendation in christ-new government, where persons shall be selected recommendation in christ-new government, where persons shall be selected recommendation in christ-new government, where persons shall be selected recommendation.

mighty concomitants. The lightning awakens the chapter to be read, and a prayer to be made. of God himself.

You will neither be surprised nor alarmed, when I tell you that I have been getting a series of the following communication by spelling: writings in regard to my connubial relations. Could have any doubt on this subject? you very innocently and naturally inquire. Pardon me, my Louise, but when we consider the subject of maring, as we do, that this union should, and must be, not only for this life but for eternity, we should at least be very cautious before we commit our happiness into the hands of the law, or take upon ourselves an eternal form of union, which, if it be not happiness incalculable

We both believe that every person has his or her connubial associate, to be found either here or in the sphere above, and that no one has more. The see that mistakes are made. There is no more common and lamentable truth than this. Often the man that was murdered. There were many the most ardent lovers suddenly repel each other: indifference follows satiety, repulsion, neglect, and indifference; and inharmony and hatred will not rating in society which tend to produce these rerelation which is the most important and the most tion of strong magnetic influence. sacred under heaven; for out of it grow all others. This difficulty lies at the base of all our personal, bad organization everywhere follow in its train; and ignorant Spirits. we cannot get either ourselves or the world right, until it is corrected.

conscientiously endeavor to act right, and in obe- perverted their true education must wear away by dience to this fundamental law of life. The world degrees, for hatred and malignity are in their minds now seems waking up to this important subject; and must be lived out. They were irreligious, and in its struggles for liberty, there will be many while living, they are so still. But shall sour grapes other mistakes, equal, apparently, to those which never ripen? We were advised to deal with those been left behind. From the thrall of a false and have Spirits candidly and kindly, as though they were degrading marriage, many will go over to the op- in the form, and having done so, they yielded to posite extreme of no marriage, and out of the bond- the influence, and never since, have I known the age of the law and the tyranny of mere forms, mediums to be afflicted by them. many will escape only to abrogate all restraint, all Thus it is evident, it is always safe to do right form and law. Disgusted with a legalized prostitu- and manifest kindness, for right and goodness are established only in an unbridled license. But out Heaven. adequate expression. My great work or mission in of all these conflicting elements, the true idea will finally evolve itself, and we will hold it fast, my Louise, and fold it in our souls, as an amulet to THE SPIRITS ON GOVERNMENTAL REFORM. shield us from evil thought or deed-the puritythe unity-the perfect and inviolable sanctity of

but what you knew before, that when I called for July. We copy from the Liberator: the name of my companion, it was only this dear

Thine, ever,

* We find in looking over the letters that the initials of has been any change in the authorship, for they are all frem

[For the Christian Spiritualist.]

tianity, yet many doubt the redemption of ninetenths of the human race. What damnable doc-

become foiled and disappointed? Annihilationists believe in the destruction of the wicked, but not being able to designate themcharacter one is almost certainly exposed to, who ("as there is none good, no not one")—they live on appear before the public eye and public attention, suspense, and Spiritually starve on their theologi-The new revelation assails all the long established cal folly. While the Spiritualist believe in the anthe materialistic conceptions entertained by the religious sentiments of the world, or at least their nihilation of wickedness and the final triumph and cultivated mind longs, is a new government. The sternal and unspiritual mind in relation to Spirits more popular forms, and of course it may fairly reign of a Saviour, who will make each and all

Thats, who are generally considered the most Spi- system of ecclesiastical organizations, upset all aspirations that can never rest until completion and yet more unfolded, capable of inspecting the brings peace. All are entitled to this peace, and Nothing is more dangerous to an individual man about? The warrior must learn war no more; the do something for the generations which are to be. manifest hardness of heart, and the vulgar must

> All these things have their natural channels of correction, and must be brought about by the spire to lofty action in the heart of coming genera use of natural means, conditioned to that end, else tions. moral and Spiritual death will perpetuate endless

> all must suffer in proportion to their inharmony with new, have arrived at a condition when all the ad-God and his government. The keen edge of the sword of the Spirit must be felt, ere it will do its office work. It is the means appropriated by God to federation, in which the ancient could be, as it man, and will prove the reformer of evil in the restoration of good.

How holy and blessed is that fire that never ly asseverated that all men were created equal.

virtue fail in overcoming vice? Heaven, Hell, or Deity prove incompetent to harmonize life? If with absolute contempt. Politically speaking, resurrection of the dead from error and sin is ine-

assembled by appointment of a Spirit, who purported to be the Apostle Paul. As the Apostle Paul was quite a favorite with the Auburn people communication from such an advanced Spirit. The object of this appointment seems to have been to correct the idea of believing every Spirit-

Present on this occasion, were Baptists, Metho-

world by the crashing thunder that follows it. It Squire Brown who is noted for his sobriety, and is the heaven-reaching roar of Niagara, that fills through whose mediumship the meeting had been the mind with the awful sublimity of the fall. - appointed, now began to ask questions pertaining Thus we are made to feel the power and presence to the promised instruction, relative to the treatment of evil or ignorant Spirits.

John the Divine, announced himself, and gave

"It is duty for you, who believe, to try and enlighten such Spirits. Plead with them to be submissive, and come to a knowledge of the truth. and to leave their former stubborn wills which riage, in its most extended and sacred sense, feel- keep them groveling in darkness and ignorance." treat ignorant Spirits with winning and soothing

language. To which the vibrations loudly affirmed. Then, for the first time, did I learn that igno-Then, for the first time, did I learn that ignothan the glittering sword. On their side will be rance, error, and superstition, must be cleared the grand Mind of all mind; on their side, the the true one, will not only bring us into the most away from the interior mind as well as the external, bitter and cruel bondage, but into disgrace and un- and that the external man and internal must be saved by reform, reformation being the only resur-

Shortly after this, Miss Laura Clodius and Miss Maria Tamlin, two young ladies of respectability, truly united man and woman, in fact, constitute both mediums, one for the vibrations, both subject one whole, complete and perfect personality. Mar- to be entranced, were taken on a sudden, subject riage is, then, to every individual a unit-one in to fits of choking. They soon said, however, they the most severe and sacred sense. But we daily saw the Spirits who afflicted them; told who they were; one was the Spirit of a murderer; the other, witnesses to this singular phenomena, who are now living in Auburn.

Both the murderer and the murdered were well be long behind. There are many causes now ope- known by numerous friends in Auburn and Syracuse: they were now represented as being desirsults. Inharmonious conditions, physical, mental, ous of getting out of the form, as a kind of despite and moral, the social inability of Woman to choose to those living, for hurrying them out of the world. her companion, or even to exhibit a preference, These spasms and choking fits lasted for some two and the low idea of marriage which prevails in the or three days, baffling the skill of the medical faworld, all contribute to deprave and degrade that culty; relief only being found in the administra-

In olden times, this phenomena would have been considered witchcraft, but by knowledge, we are domestic, and social conditions. Inharmony and enlightened, and know them to be the work of

If these Spirits had been in the habit of studying reform in their life-time, their minds would not As true reformers, then, having duties to our have been narrowed, nor their Spirits prompted to ualist, offering the following liberal terms to the fellow beings, as well as to ourselves, we should the practice of revenge. The influences that thus

tion, many also will believe, that purity can be the parents of peace, harmony, happiness and Yours for the Truth.

Auburn, July 4, 1855.

The following communication purports to have come from the Spirits through John M. Spear, of Boston, by whom it was read at the Grove Meet-And, after all this homily, what can I tell you, ing of Spiritualists, at Framingham, on the 4th of

"Great events have called out great men. There one that was written; for if the Celestial Harmo- is what may justly be called a law of reservation; and strength of the Spirit-World. But with all nies, themselves, draw two persons together, how that is, in addition to the ordinary, every-day power which is constantly being called into exercise, there is a reserved power for extraordinary emergencies. It is only on great occasions that it is requithe signature have been inadvertently changed several site, and can be called forth. Nature does not times; but the reader should not infer from this that there daily do all that she might do. She keeps in store certain forces for emergencies, very much as the fireman and his machines are kept for extraordinary occasions. Thus has it been in the past. In great emergencies, extraordinary persons have appeared, done the work which in an emerge If the Mosaical reign was an improvement of the they could do, and then they have retired into engravings—Mr. Linton and Gov. Tallmadge: the past, might not the Christian also have been; and comparative inactivity. During their earthly so- latter has written an elaborate introduction and ripe wisdom is the fruit of ages, will write their if Christianity improves upon all the past, will not journ, should another marked energency appear, appendix to the work. and were not these persons too old, they again None, perhaps, doubt this who believe in Chris- would be internally stirred, and appear before the postage 30 cents. Orders from the trade and

public eye. "As it has been in the past, so will it be in comtrine, sustained, too, by the ignorance of the age. ing time. Nationally speaking, the present is a Why not preach plain and reason right? Is the time of great commotion. Every thing is being will of God insufficient to save the race, or did He questioned. Old institutions are being jostled, and undertake what He could not perform, and thus new institutions are struggling into existence. The old will recede, become paralyzed, useless, be out- lications, are kept on sale by the following named grown, precisely as the new is prepared to fill its persons, who are authorized to receive subscripplace. Persons suited to the new emergencies will tions: and, for their time, do their work. That which the world now needs, that for which the best and most old confederations were suited to their respective times. Better, under the circumstances, could not Immortality is the desire of life, prompted by have been organized. But man is becoming more past, judging of the present, and, to some extent, will assuredly have it. But how is it to be brought of looking into the future. Each generation should irreligious must give up his impiety, and cease to Enjoying the labors, accumulations, properties and advantages of the past, they should do as much for the future as the past has done for the present. Gratitude, springing in the human soul, must in-

"That which the present should do, with all practicable speed, is to launch a new governmental THE GREAT PIANO & MUSIC ESTABLISHMENT OF Not that any are compelled to suffer eternally, but | ship. Minds eminent in the old world and in the vantages of old governments could be retained, incorporated into a new government, forming a conwere, the basis for higher and nobler institutions.

ceases to consume evil! that love that manifests The hour has fully come when the term 'man' should be used in its true sense, embracing immorthat every form of condition and character will be all impurities! that Holy Ghost that shall approve tals. Woman is man, man is woman. Strictly speaking, one is no more man than the other; and Shall goodness be insufficient to do this? Shall vet, to this hour, woman's legal rights are disregarded, treated by the mass of petty politicians with absolute contempt. Politically speaking, a slave, in this nation, is not regarded as a man. Here are, at least, two classes, who are politically denied their rights in a nation where it is flippantly said, all men have an equality of rights. Besides this, the few control, govern the many. It is time that the people should arise in their majesty, and not, then the world's redemption is sure, and the slave, in this nation, is not regarded as a man. In 1850, November 16th, a number of persons said, all men have an equality of rights. Besides that the people should arise in their majesty, and ladies.

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3t tions are aware of the mischief arising from execu

> views, declaring boldly their determination, not dists, Presbyterians, Universalists, and almost a only to demolish and leave behind old institutions,

mined to use their energies in constructing a new and a better government than has ever before been founded on this planet; that they intend to say to the oppressed of this nation and of every clime-'Here is an asylum for you; here is a home for you; here you may live, think, speak, act as you

Here is an asylum for you; here is a home for you; here you may live, think, speak, act as you please, provided you do not injure another.' This government must be based on the principle of eternal justice, inalienable and universal right;—the right to liberty, the right te pursue one's happiness in his or her own way.

"Opening up to the public mind labors of this sue one's happiness in his or her own way.

"Opening up to the public mind labors of this character, as in former ages, persons will appear—women and men of great ability will be called forth. They need, as it were, to hear the tap of the revolutionary drum. It will be music to their ears. They will come forth to battle; but that battle will be fought by the 'mild arms of truth and love,' securing to themselves a strength, a power, mightier than the booming cannon, sharper than the glittering sword. On their side, eternal justice; on their side, the mighty conquerors of the past; on their side, the righty conquerors of the past; on their side, the fighty conquerors of the past; on their side, the side, oppressed woman; on their side, the fighty conquerors of the past; on their side, the fighty conquerors of the past; on their side, the fighty conquerors of the past; on their side, the fighty conquerors of the past; on their side, the fighty conquerors of the past; on their side, the fighty conquerors of the past; on their side, the fighty conquerors of the past; on their side, the fighty conquerors of the past; on their side, the fighty conquerors of the past; on their side, the fighty conquerors of the past; on their side, the fighty conquerors of the past; on their side, the fighty conquerors of the past; on their side, the fighty conquerors of the past; on their side, the fighty conquerors of the past; on their side, the fighty conquerors of the past; on their side, the fighty conquerors of the past; on their side, the fighty conquerors of the past; on their side, the fighty conquerors of the past; on their side, the fighty conquerors of the past; I was immediately impressed to say: Always ears. They will come forth to battle; but that

> Wonders of Sleep .- We have heard of many ronderful things having been done and said while in the seemingly unconscious state of sleep-but the following, if reliable, is the most marvellous of its kind. We copy from the Portland Transcript:-

hunted, the oppressed.'

Somnambulist-A traveller at the American House. Westchester, rose in his sleep and sprang through the window across a court into another window in the wing-a leap which a persen awake could not take without danger to his life-but the somnambulist was scareely hurt.

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sion of Spiritual Knowledge," few advertisements will be admitted into its columns, thus furnishing room for more reading matter per week than any other paper now published. As we have some back numbers on hand, if the

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must be accomplished by great means. Great truths must be accompanied and potentialized by uieted, the vibrations commenced, directing a ly, in the face of the world, that they are deter-

From the Spirit of the Times. [The following beautiful lines were written by the late Elijah Hurty, Esq., upon the blank leaves of a volume of the works of Edgar A. Poe, belonging in his library.]

FRIENDSHIP. IMITATION OF POE.

'Tis shdowy view of Heaven, oft to toiling mortals given. And the soul that's tempest driven o'er life's dark and troubled stream.

From its holy charms may borrow balm for every earthly

As its light illumines each morrow with a calm, celestial Brightly gilds life dreary morrow with its scintillatin

Who to his Spirit turning seeks to satisfy its yearning, But will find within him burning its serene Heaven lighted Oh! when other ties are broken, every heart hath yet it

token
Of some friendship, though unspoken, though unuttered by That, through smiles and tears unbroken, groweth ever

When, from thoughts of joys departed, we awake all lone As from dreams of bliss upstarted—to the world's tumultuous strife, Softly on the Spirit beaming, it hath all the lovely seemin Of a ray from Heaven gleaming on the rugged path of life, With a cheering radiance cleaming on the rugged path of

Cherish, then, its light forever, and the pure spell, broker never, Shall, with power that nought may sever, to my soul it blessings lend; And for age rejoice to borrow from its presence joy for so

That my life's uncertain morrow may be choered by man a friend,
Till we meet beyond all sorrow—neet in Heaven—friend

We are indebted to an esteemed friend for the American historian

THE RECORDING ANGELS.

BY M. C. S. "Two angels dear on every Soul attend, And watch, with patient waiting, on each band, And with soft eye of hope, and one of fear; And both with love intense, a golden record ! "And when that precious Soul, with love doth grow Those loving eyes with hely lastre shine; Then doth the right-hand Angel whisper low "Tis ours for ever!" and with seal divine Confirm the zood, for Good can me'er decay, But, all mmortal, wing to heaven its way. "But if Suspicion dark, or fearful Wrath, Trouble the lustre of those sinless eyes, The left-hand Angel of Man's darkened path In weeping silence writes, and sad surprise: But holds unscaled still the golden line, And on his hopeful brother leans awhile;
For if that Soul repent, the heavens shall smile And swift that record fade in light divine : And only Sorrow weep to leave so fair a shrine

From Dream Land and Ghost Land.] REMARKABLE ILLUSTRATIONS OF OMEN AND PROPHECY.

The late King of the French, Louis Philippe

bore in his boyish days a title which he would not have borne, but for an omen of bad augury attached to his proper title. He was called the Duc de Chartres before the Revolution, whereas his proper title was Duc de Valois. And the origin of the change was this :- The regent's father had been the sole brother of Louis Quatorze. He married for his first wife our English princess, Henrietta, the sister of Charles II., (and through her daughter, by the way, it is that the house of Savoy, i. e., of Sardinia, has pretensions to the English throne.) This unhappy lady, it is too well established, was poisoned. Voltaire, amongst many others, has affected to doubt the fact; for which, in his time, there might be some excuse. But since then better evidences have placed the matter beyond all question. We now know both the fact, and the how, and the why. The Duke, who probably was no party to the murder of his young wife, though otherwise on bad terms with her, married for his second wife a coarse German princess, homely in every sense, and a singular contrast to the elegant creature whom he had lost. She was a daughter of the Bavarian Elector; ill-tempered, by her own confession, self-willed, and a plain speaker to excess; but otherwise a woman honest German principles. Unhappy she was through a long life; unhappy through the monotony as well as the malicious intrigues of the French court; and so much so, that she did her best (though without effect) to prevent her Bavarian niece from becoming dauphiness. She acquits her husband, however, in the memoirs which she left behind, of any intentional share in her unhappiness; she describes him constantly as a well disposed prince. But whether it were, that often walking in the dusk through the numerous apartments of that vast mansion which her husband had so much enlarged, naturally she turned her thoughts to the injured lady who had presided there before herself; or whether it arose from the inevitable gloom which broods continually over mighty palaces. so much is known for certain, that one evening, in the twilight, she met, at a remote quarter of the reception rooms, something that she conceived to be a spectre. What she fancied to have passed on that occasion was never known except to her nearest friends; and if she made any explanations in her memoirs, the editor has thought fit to suppress some ominous circumstance relating to the title of Valois, which was the proper second title of the Orleans family, her son, the regent, had assumed, elder brother was dead, so that the superior title was open to him; but, in consequence of those mysterious omens, whatever they might be, which occasioned much whispering at the time, the great title of Valois was laid aside for ever, as of bad augury; nor has it ever been resumed through a century and a half that have followed that mysterious warning; nor will it be resumed unless the numerous children of the present Orleans branch should find themselves distressed for ancient titles, which is not likely, since they enjoy the honors of the elder house, and are now the children or

A very remarkable form of superstition has been denominated souther, difference paid to particular readings of scripture, or other books. We give one instance—the instance of a person who, in practical theology, has been, perhaps, more popular than any other in any church. Dr. Doddridge, in his earlier days, was in a dilemma both of conscience and of taste as to the selection he should make between two situations, one in possession, both at his command. He was settled at Harborough, in Leicestershire, and was "pleasing himself with the view of a continuance" in that situation. True, he had received an invitation to Northampton; but the reasons against complying seemed so strong, that nothing was wanting but the civility of going over to Northampton, and making an apologetic farewell. On the last Sunday in November of the in conformity with these purposes. "But," says pened, which affected me greatly." On the night weighed with him to reject the offer, that it was of wire than that. - Woman's Advocate,

France, in a technical sense.

far beyond his forces, and chiefly because he was too young, and had no assistant. He goes on thus: 'As soon as ever his address" (meaning the prayer) "was ended, I passed through a room of To "OBSERVER:" the house in which I lodged, where a child was tion. Accident co-operated: a promise to be fulfilled at Northampton, in a certain contingency, fell due at the instant; the doctor was detained, this detention gave time for further representations; new motives arose, old difficulties were removed. Biblica, clear indications of a providential guidance. Northampton, continued there thirty-one years, attention of the world. and in fact never left the place until he left it to find his grave in Lisbon. In this world, says a writer in Blackwood,

there are two mighty forms of perfect solitudethe ocean and the desert-the wilderness of the barren sands, and the wilderness of the barren waters. Both are the parents of inevitable superstitions-of terrors, solemn, ineradicable, eternal. Sailors and the children of the desert are alike overrun with Spiritual hauntings, from accidents of life, and from the eternal spectacle of the inas to sights and sounds. In the wilderness of Zin. between Palestine and the Red Sea, a section of lieving the desert well known in these days to our countrymen, bells are heard daily pealing for matins, or for vespers, from some phantom convent that no search of Christian or of Bedouin Arab has ever been able to discover. These bells have sounded since the Crusades. Other sounds, trumpets, the Alala of armies, &c., are heard in other regions of the Desert. Forms, also, are seen of more people than have any right to be walking in human paths -sometimes forms of avowed terror; sometimes, which is a case of far more danger, appearances that mimic the shapes of men, and even of friends or comrades. This is a case much dwelt on by old travelers, and which throws a gloom over the Spirits of all Bedouins, and of every cafila or caravan. We all know what a sensation of loneliness or "eeriness," to use an expressive term of the ballad poetry, arises to any small party assembling in a single room of a vast desolate mansion: how the timid among them fancy continually that they hear some remote door opening, or trace the sound of suppressed footsteps from same distant staircase. Such is the feeling in the Desert, even in the midst of the caravan. The mighty solitude is seen-the dread silence is anticipated which will succeed to this brief transit of men, camels, and horses. Awe prevails even in the midst of society; but, if the traveler should loiter behind from fatigue, or be so imprudent as to ramble aside—should he from any cause once lose sight of his party, it is held that his chance is small of recovering their traces. And why? Not chiefly from the want of footmarks where the wind effaces all impressions in half-anhour, or of eyemarks where all is one blank ocean of sand, but much more from the sounds or the visual appearances which are supposed to beset

and to seduce all insulated wanderers. Every body knows the superstitions of the ancients about the Nympholeptoi, or those who had seen Pan. But far more awful and gloomy are the existing superstitions, throughout Asia and haunted in the wilderness. The old Venetian traveler Marco Polo states them well; he speaks, indeed, of the Eastern or Tartar deserts; the steppes with stretch from European Russia to the footsteps of the Chinese throne; but exactly the same creed prevails amongst the Arabs, from Bagdad to Suez and Cairo-from Rosetta to Tunis-Tunis to Timbuctoo or Mequinez. "If, during the day-time," says he, "any person should remain behind until the caravan is no longer in sight, he hears himself unexpectedly called to by name, and in a voice with which he is familiar. Not doubting that the voice proceeds from some of his comrades. the unhappy man is beguiled from the right direction; and soon finding himself utterly confounded as to the path, he roams about in distraction until he perishes miserably. If on the other hand, this perilous separation of himself from the caravan takes place at night, he is sure to hear the uproar of a great cavalcade a mile or two to the right or left of the true track. He is thus seduced on one them. She mentions only, that in consequence of ed from man. Nay, even at noon-day, it is well known that grave and respectable men to all appearance will come up to a particular traveler, will bear the look of a friend, and will gradually lure in his boyhood, that of Duc de Chartres. His him by earnest conversation to a distance from the caravan; after which the sounds of men and camels will be heard continually at all points but the true one; whilst an insensible turning by the tenth of an inch at each separate step from the true direction will very soon suffice to set the traveler's face to the opposite point of the compass from that ghosts, &c., painted and transferred to your mind Its employments are, very comprehensively, reprewhich his safety requires, and which his fancy represents to him as his real direction. Marvellous, indeed, and almost passing belief, are the stories reported of these desert phantoms, which are said at times to fill the air with choral music from all kinds of instruments, from drums, and the clash or arms: so that oftentimes they are obliged to close up their open ranks, and to proceed in a compact perfect harmony with the laws of nature every-

line of march." Lord Lindsay, in his very interesting travels in of the desert traditions in Marco Polo was derived Milton's fine passage in Comus:-

" Of calling shapes, and beckoning shadows dire, And acry tongues that syllable men's names On sand, and shores, and desert wildernesses." (To be continued.)

THE WOLF OF SCANDAL .- Mr. Wilberforce reates that one time he found himself chronicled as St. Wilberforce" in an opposing journal, and the ollowing is given as an instance of his Pharisaism: prayers, like his predecessors of old, who prayed in the corners of the street to be seen of men." year 1729, the doctor went and preached a sermon there is generally," says Mr. Wilberforce, "some slight circumstance which perverseness turns into a he, "on the morning of that day an incident hap- charge of reproach, I began to reflect, and I soon found the occasion of the calumny. It was this :previous, it seems, he had been urged very impor- with a friend; a passage was quoted from Horace, tunately by his Northampton friends to undertake the accuracy of which was questioned, and as I the vacant office. Much personal kindness had had Horace in my pocket, I took it out and read concurred with this public importunity: the good the words. This was the plain 'bit of wire' which doctor was affected; he had prayed fervently, alleging in his prayer, as the reason which chiefly have been manufactured out of even smaller bits

From the Sunday Dispatch. REPLY TO "A NIGHT WITH THE

"The manifestations of the Spirit are given to every man to profit withal. For to one is given, by reading to his mother, and the only words I heard the Spirit, the word of wisdom; to another the distinctly were these, And as thy days, so shall thy word of knowledge, by the same Spirit; to another, strength be." This singular coincidence between faith, by the same Spirit; to another the gifts of his own difficulty and a scriptural line caught at healing, by the same Spirit; to another the workrandom in passing hastily through a room, (but ing of miracles; to another prophecy; to another the discerning of Spirits; to another divers kinds observe, a line insulated from the context, and of tongues; to another the interpretation of placed in high relief to his ear,) shook his resolu- tongues; but all these worketh that the self-same Spirit, dividing to every man severally as he will." -1 Cor. chap. 12, verse 7 to 11.

MR. EDITOR: Having noticed in your issue of the 3d inst, a communication under the above caption, signed "Observer," I will, with your permisand finally the doctor saw, in all this succession of sion, make a few remarks thereon; hoping they steps, the first of which, however, lay in the Sortes may induce "Observer" to observe a little further before he proceeds to "humbug" out of existence With that conviction he took up his abode at a phenomena which is enlisting the most profound

"Observer" says "physicians of all countries refute the doctrine of Spiritualism, and ascribe it to a specie of monamania." Now, my acquaintance with gentlemen of the medical profession is doubt that—if public clamor did not so manacle private sentiment-full one half of the physicians of the city would be found among the believers in of peril essentially connected with those modes the doctrine of Spiritualism. This is so, Mr. "Observer." Physicians generally are of an inquiring following beautiful "Eastern Allegory." It is from finite. Voices seem to blend with the raving of turn of mind; and all who honestly inquire into object on earth would satisfy them. Rising again, Recorded law is a revelation, not an enactment; the pen of the lady of Mr. Sparks, the eminent the sea, which will for ever impress the feeling of the merits of Spiritnalism, become converts? this beings more than human-and every chamber of is a rule without exception. A fair investigation the great wilderness which, with little interrup- will convince any man of the Spirituality of the tion, stretches from the Euphrates to the western manifestations, but the quality of the Spirits is the Judaism, which was the legitimate offspring of the ble in our nature, if we study it deeply enough. shores of Africa, has its own peculiar terrors both rock which most persons split upon. Those hav- Parsee system, having the same one deity, the ing a cranium full of "brimstone fires," and be-

> -The devil hath power To assume a pleasing shape,

like Dr. Tyng, pronounce the phenomena caus ed by "the minions of the adversary of souls."-Some talk so consistently as to aver that they would not believe it, even if they thought it was true!-On the same principle, I suppose, they would believe the dogmas of their own system, even if they

thought they were not true. Persons unacquainted with the doctrines of Spiritualism are too apt to scout it in consequence of the character of the manifestations. The moving of chairs, tables, &c., strike the mind as being so perfectly absurd that Spirit presence in the matter is rendered preposterous. Is it not quite as absurd to suppose that the mediums, or those connected with them, perform the operations? How do we know what is, or what is not preposterous with Spirits? Who told us that their "ways were as our ways?" If they are constantly hovering 'round us and anxious to make us aware of their presence; finding they cannot speak to us, nor make themselves visible to us, nor impress us, in consequence of the antagonistic nature of our minds; then acquainting us of their presence by moving a chair, or a table; by tipping, or rapping-if it is the most they can do-is not preposterous. I know that many persons are anxiously anticipating an end to the "Spirit rapping humbug," but they might as well extinguish their expectations; Spiritual intercourse is not an enhemera, nor a nine days' wonder, and until the laws of affinity and gravitation become inoperative, no man need expect its sus-

Should "Observer" centend that the quotation at the head of this article relates exclusively to the people and times in which it was originally written. then, I also, contend that the warnings of the Redeemer, as relating to "these latter times," which he brings to his aid, also refer to the time in which they were given. In fact, the presumption is that such is the case, for the general tenor of all thos New Testament writings convey to us the impression that their authors were decidedly of the opinion that the end of all things was at hand-" even at your doors." "This generation shall not pass away," says one of them, "until these things come to pass." Again, "we that remain shall be caught up, and changed in the twinkling of an eye," showing clearly that they anticipated the destruction of the world from day to day.

That night must have been "Observer's" first night with the mediums," or he would never have arrived at such sweeping conclusions from such slight and imperfect manifestations. "Truth," says "Observer," "exhibits itself by gradual developments," and so it does, and hence has shown itself to him in its incipient state, or first degree of development. When his respective powers have increased, and his comprehensiveness enlarged, he will then be qualified to inspect, and admire more lovelier portions of her divine contour, and then permission will be granted him to do so, and not

"Observer" laments that Judge Edmonds should ecome so infatuated with the delusion, but did Observer" never reflect that that measure of evidence which convinced a man of Judge Edmonds' 'high order of intellect," would also convince him. or any other man? Be not so rash, Mr. "Observer," you only disbelieve through lack of evidence; only because you do not know; because you do not understand; because you cannot comprehend. You have an idea of magic, witches, while in its young and plastic condition, by those who knew nothing of what they were doing; these other, cursing him for ever. In our transit, we are you can hope for much insight into Spiritualism .-There is nothing so strange, or wonderful about it; nothing miraculous; nothing antagonistic to the most simple reason, and nothing but what is in where. "Seek and ye shall find" it so.

"The Law and the Prophets," which you lay so Egypt, Edom, &c., agrees with Warton in supposing (and probably enough) that from this account but we cannot measure Spiritualism by them. Pasfor every passage which can be produced against God to adore. it, I agree to furnish two in its favor.

pure as the truth in Christianity; it is only its ex- achievements.

in contact is imperfect. Each new system, as it career of destined usefulness, gathers to itself all age, it very properly rejects. No one need fear monstrated as being truth.

&c. Rising higher we find the people constructing certain nncouth images, or idols, which are supposed to represent some mysterious all-powerful, and mission, name to him upwards of thirty regular of men. As mind improves, so must religion im- and inclination. M. D.'s who are full believers in it, and I have no prove to keep pace with it; and hence, rising again, we find that the aspiration of the infantile mind has already began to manifest its divine nature, and is locating its deities in the heavens. The out of God as a plant grows out of the earth, or as gations; but this would be premature, thouancients were so delighted with this idea of heavenly deities, that nothing short of a God for every tions of our development, the facts of our nature. we have the Persian, or Parsee system, with the and though we look to the Bible for laws to govern departed are now in correspondence with man number of deities reduced from some thousands us, as we look in a statute book for the laws of a down to one-Ormozd. Rising again, we arrive at State, all the laws which concern us are discoverasame account of the creation, the origin of the human race, &c. Rising again, still higher, we find it flows out of Spiritualism, and is peculiar to it in the human mind correspondingly high developed; distinction from the religions of the day. it is more pure, more perfect, more refined, and its wants and aspirations are higher and of a more exalted character, and to meet those wants-the establish the proposition that Spiritualism fur-Christianity having flourished for some eighteen and then something else must be provided, hence, Spiritualism was evolved; it was not unceremoof worship were of the most gross nature, and every thinking mind the answer is obvious. even down as far as Moses' time, there was nothing of a Spiritual nature attached to religion; it was | Christ. all the exterior, or body of religion. When Christ came, he taught religion Spiritually: prepared our vers more clearly than ever the temporary characminds for Spiritual influxes, and Spiritualized our natures to such an extent that we are now enabled the sublime and beautiful teachings of Christto hold converse with Spiritual beings. The mind showing them to be in the fullest sense practical in cannot remain stationary; if it cannot advance, it their nature and cosmical in their application. No will retrogade, and this was the case with the high- commentary could have made the doctrine of er order of intellects previous to the advent of Spi- human brotherhood so clear, and the requirement confusion in the theology of the day gave them a philosophy does. I speak both from testimony and natural dislike for its doctrines, and hence doubt- experience. This was the sum of Christ's mission: ing, and infidelity prevailed to a great extent. Bi- to make men one—" be ve one, as I and my Father bles were of no use; learning of any kind was of are one." And what is the essence of Spiritualism no use, for the world possessed no positive knowl- but brotherly love?-love that is not content alone edge of the immortality of the soul, and, therefore, with earthly or with heavenly objects, but reaches something like Spiritualism was much needed.-Now the immortality of man is proved beyond bracing kindred and congenial spirits in the mortal cavil, and, many a struggling mind is hailing with and the immortal spheres. Christ rejected forms gratitude and thanksgiving, the last new dispensa- and ceremonies, and taught to worship the Father

have done; I would say to him, if he would "in all the advertising mediums, as being immaculate. any more than churches recognize all their members as being honest men. There are tricks in all trades, and mediums having high rents to pay, may nessed were doubtless Spiritual, though of a very inferior character; but when we reflect that the greatest truth which has yet illuminated the world had its infancy in a manger, we will not despise a thing on account of its lowliness of character whilein its incipient condition, lest we thereby "bear witness unto ourselves that we are the children of them who killed the prophets!"

New York, June 5, 1855. E. W. Rogers.

From the Eastport Sentinel. SPIRITUALISM.

If I am right, thy grace impart
Still in the right to say,
If I am wrong, Oh, teach my heart
To find the better way.—POPE.

ADDITIONAL ARGUMENTS .- (Concluded.) 3d. Spiritualism realizes Spiritual truth to our understanding, and furnishes adequate motives to

Popular theologies involve the next world in a mist. According to them, after death we shall bewe know not what, we know not where. The future world is

"That undiscovered country, from whose bourne

sented to be, on the one hand praising God, on the within it. without the means of conceiving.

we ourselves,—what we are here we shall be when we enter there; as we grow here we shall grow there, namely, by the exercise of our faculties; for tastes and tempers to cultivate, friendships to

The Bible teaches, abundantly enough, the beau-All truths are evolved gradually, and when one tiful doctrine of the ministry of angels; and pulpit degree or phase of a given truth is developed, the orators round their periods with it; but so far are are entitled to respect, profess to have the proof arch that has ever shook the earth by his flooring arch people in due time receive it, and hug it to their the religionists of this day from realizing or believhearts as though it were perfection's self, with all ing it, that the very idea of attributing the phenoher fair proportions fully exposed and nothing remena here under consideration to the agency of ritualism is supported; and because it is apparent prints on the shore: maining yet to be unveiled. So with "Observer" Spirits was from the first rejected as imaginary and that much prejudice and misapprehension exists in "He was lately seen," says the journal, "walking practically; though, theoretically, he contends for dangerous, and even the possibility of Spiritual up and down in the Bath Pump Room, reading his the degrees. So with "The Law and the Pro-communion denied. Not quite so, for the churches the degrees. So with "The Law and the Pro- communion denied. Not quite so, for the churches wait the development of facts; but Columbus was phets." The Parsee system of faith when at its do hold to Spiritual communion, but in such a not more confident of discovering his "new world," zenith was reverenced by the people of the times misty, indefinite way, that in themselves are paral- than I of coming in possession of the facts by as the complete and perfect truth until Moses came. leled the religionists of an ancient time, of whom which the new world of Spiritualism shall be re-Then Judaism was complete until Christ came .- | Christ said, "ye have made the word of God of vealed. And some say Christianity was complete until Spi- none effect by your traditions." But thousands of ritualism was evolved. What is to come after Spiritualists claim to have received positive proofs thing less than communion with our departed Spiritualism, time to future generations will make of this truth. They have learned by demonstrative friends. Nothing less than a source of comfort in known just as soon as they are prepared to receive facts, if we may credit their testimony, not only the trials of life, and a means of preparation for the stars, among whose fields my raised Sp the information. All these different systems, tho' that the departed live and watch over us, but how containing much of error, yet involved great they live-with what bodies and souls, with what TRUTHS. The truth in the Hindoo religion is as sympathies and desires, with what labors and

Take one example: the command on which rises to supercede another, and enter upon its Christ said "hangs all the law and the prophets"-"thou shalt love the Lord thy God with all thy that was good and useful in its predecessor, and might, with all thy mind, and with all thy strength, lovelight of their mortal eyes faded from the rejects all which growing reason pronounces inju- and thy neighbor as thyself." In the church or sight, and the music of their speech died, as new pronounces inju- and thy neighbor as thyself." rious and bad. So with Spiritualism; all that is out this command-which could not but be theopure and beautiful in Christianity, Spiritualism re- retically accepted—has received but a partial obe- children, with all their faculties and affections; tains, (truth ever protects herself,) and all which is dience. Why? Because it has been but partially to know that they are ever near, to guard, irrational, and unworthy the intelligence of the understood. It has been regarded as a law made guide you to their brighter home? And a for man, and not as a law in which man was made. friendless and sorrowing ones! yearning for the effectual extinction of any truth; that will Spiritualism develops a great and glorious truth at sympathy that a strange world denies, do not; never be done by any phase of futurity, nor by the bottom of this law,—not to say that it is not hearts leap at the thought that sympath, any schism which such phase may give rise to; otherwise reached. It is this: that we are not only friends may be so near, anxious to comfort nor do I beliere there is a man, nor any set of men children of God by virtue of being his creatures, strengthen you? Devotional heart! striving to in existence, who really desire the annihilation or and cared for by him as by a father, but we are closer walk with God, do you not long to come extinction of a principle that can be clearly de- his offspring by virtue of being offspring from him with those who have gone before you to the lar -our essence is the same as his-a part of his, and your love? And ye who aspire to a truer life The religious element may be not inaptly com- all mankind are one. To illustrate: the fingers are earth—who love truth for its own sake, and repared to a tree. Descending to its base, we find parts of the body—the same pulsations which swell develop your whole manhood and womanhood. it exhibiting itself through the undeveloped minds the heart are felt in them. So man is connected manner worthy of your high conceptions, have with God—is a part of him—and hence to love one claims of Spiritualism no power to arrest Fig. of its subjects in the worship of beasts, reptiles, another is but to love ourselves in the highest tention? See you in it no high use, no training another is but to love ourselves in the highest tention? sense. This truth understood, the law which men privilege? Does not the conviction of the have regarded as enforcing upon them a duty, ne- bility that the departed are permitted to come not very extensive, yet I could if I had their per- invisible being, that shapes the fates and destinies cessary but not easy, takes the names of nature with their friends on earth, tempt you to inqui-

What is true of this is true of all laws of God relating to man: they exist in the nature of things. and not from extrinsic considerations. Men grow a plant grows out of him; and laws are the condi-

I do not say that Spiritualism is the only source of this light,-philosophy discovered it before. But

To show that God's laws are not arbitrary but necessary, existing in the nature of things, is to most perfect of all systems-Christianity was born! nishes adequate motives to goodness. For men pursue what seems to promote their happiness. If hundred years as the top most branch of this ex- the Divine laws had hitherto appeared adapted to pansive tree, the soaring mind finally reaches that, promote happiness in this world they would have cal effects, known as Electro Biology, and they been obeyed hitherto. When that time comes of ral opinion of those who carefully watched wican which the Scriptures speak, when "all shall know nionsly thrust upon us, nothing of the kind, but the Lord," will it be because their natures are developed by gradual evolutions. The early forms changed, or because they have more light? To

4th. Spiritualism harmonizes with the teachings of

It is remarkable that while Spiritualism discoter of old institutions, it also throws a new light on itualism. The dogmas, absurdities and general of universal love so irresistible, as the Spiritual up to heaven, and reaches down to earth-emin spirit and in truth. So does Spiritualism. Christ A few words more to "Observer," and then I rejected authority, and exhorted his hearers to exercise their own judgment: "why not of your own spirit and in truth" investigate Spiritualism, he selves judge what is right?" This is the platform should visit private circles; there are plenty of them of Spiritualism. Discarding creeds and formulas. here-a-bouts, and he can easily get an introduction and all fetters of the mind, it opens the heart to to one of them. Spiritualism does not recognize the reception of all truth, and recognizes neither obligation nor necessity to believe what is not understood. This is contrary to modern theology, but consonant with the doctrines of the great Teacher. And whatever fell from his lips touching not be over scrupulous in turning a needed penny our intercourse with one another, and our relation at times. The manifestations "Observer" has wit- to the Spiritual world, takes new beauty and meaning when considered in the light of Spiritualism.

> The whole life of Christ was characterized by intercourse with Spirits; and the world-confounding wisdom which daily flowed from his tongue, had its acknowledged source in the Spirit spheres. He wrought miracles, so called; yet claimed not that those mighty works were exclusively given to him. "This kind," said he, "cometh not forth the physical organism, and upon the minibut by prayer and fasting;" and "if ye had faith as a grain of mustard-seed, ve should say to this mountain, be thou removed, and it should obey." Again: "He that believeth on me, the works that truly amazing. Discoveries have raptdly such I do he shall do; and greater works than these shall he do."

I have now briefly presented my views of Spiritualism. More, perhaps, might have been said with profit; but the aim of these papers has been not so along with Phreneology, Anthropology, Achted much to enlighten the inquirer, as to suggest thoughts which might lead to inquiry. If, in any respect, I have given expression to error—and that I have, I admit, is quite possible—all I can say is, that truth and error are often mixed; and I hold myself free to renounce, as I am to adopt, every opinion when sufficient cause appears. Of the and spiritual interests of mankind.— Weekling Conf. Spirit-world we must necessarily have imperfect perceptions; and yet to know something of it plainly belongs to man, whose inheritance is

I have tried to present the philosophy of Spiritnotions you must entirely rid yourself of before to be suddenly changed into angels or fiends. How ualism; it still remains to prove that that philosowe shall look, and how we shall feel, we are left phy is sustained by facts. This has not been attempted; but the field of investigation is open to But Spiritualism gives us definite views. We go all. Let it be entered. I blame not any one for from this world into the next—we, and not others, withholding his belief until convinced through his own observations. I withhold my own. In this ton in all our fears. case, I claim to know this much-that Spirits do communicate. That our departed friends address much stress upon, is all well enough in its place, we shall have work to do-knowledge to acquire, us, I have not yet, in my own experience, suffius, I have not yet, in my own experience, sufficient proof. Though philosophy teaches that they our bed-fellows. But the flat of nature is in sages may be found both for and against it; but form, society to serve, God's works to study, and do, it is freely admitted that one fact is better than a thousand theories.

Why, then, is all this written? Because thousands of individuals, whose judgment and veracity not a frailer hold on life than the mightiest in which my limited investigations have not obtained; because I approve of the reasoning by which Spithe public mind in regard to the whole subject. I

What is it that Spiritualism offers to man? Nothe life on which we are to enter ere long. In what heart has not the aspiration arisen-

"Tell us, ye dead! will none of you in pity Disclose the secret, What 'tis ye are, and what we shortly must be."

terior form which is distorted, that becomes im- But with regard to other truth, what light have Mothers! whose children have gone before you the Spirit-world, and whose hearts are in the gradent spirit world, and whose hearts are in the gradent spirit world. with the dear departed, would it not be an speakable happiness to commune with them age and to know that they as really live as before thought, for ever, on your ear-your own, w these things are so?

For myself, I am more carnestly than enquiring into this subject. I had thoughts cluding this writing with a summary of my account would be interesting. Suffice it to that the facts I have thus far obtained tend stre to establish the conclusion, that the Spirits of INQUIRE THE

PSYCHOLOGICAL SCIENCE-BIOLOGY

Wherever the phenomena of those occult scien-Biology, or Psychology, Mesmerism, Sonnag morn lism, &c., have been illustrated, there have be paya sober thinking men that have been convinced a power hitherto unknown or discredited slumb within the Human Organism, and which is co. All tent to produce what the unitiated percent to the would set down as nothing less than miracular York

The people of Baton Rouge have just had a ! opportunity of witnessing that class of Psychol has been passing before them now is, that Bid Bell's is no humbug—as many had been led to believe but a real fact of science, capable of the most be re gible and indubitable proof. Nor is it a new to are c though but just discovered to our mind. It is a no truer now, than when everybody thought; of the humbug. Our own ignorance was the sole caus mem our skepticism. Prof. Hale came among usr was: by dint of sensuous and external evidence has: the I monstrated the science to be true. But how inexp would it have taken other kinds of evidence tok produced an equal revulsion on the public mi willer How much of Metaphysics, Books, Cirtifier certa Philosophy, Mental theorising or any species pres Moral or inductive evidence would it not havequired to satisfy the general mass of minds to: same degree that half a dozen experimental and in fine ular exhibitions have done? Unfortunately av Perso large-but not very philosophical-class of m recip cannot-or will not believe what is contary to: sing preconceived notion, unless the alleged truth topic demonstrated before their own eyes. No amount testimony scarcely will move them, unless fr. psyc esteemed personal acquaintances, and inductous reasoning is futile with them. With such me numb the revealers of new discoveries must take thes tende and toilsome method of going from one to any many

to illustrate the truths they perceive. Not Biology alone, but Mesmerism or Han awar Magnetism, Clairvoyance, Independent Clair there ance-or mental Illumination, Inspiration, Psychological conditions which have been pro Spiri beyond a shadow of a doubt to thousands of per although being higher phases of mind, they necessarily presented by comparatively few. vast amount of sensuous, circumstantial, Moral: documentary evidence exists to prove the realin ant, a deep, broad and magnificent science or combined tions of Principles underlying and actuating visible investitive of Humanity. That associate of principles may be truthfully styled the "la

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As Anatomy, Physiology, Anthropology, treat Man physically, visibly, so is it the Province Psychology to treat of the laws, relations and for tions of the Inner Being; its mode of action : inner person)—and consequently—on the ba

of others.

Psychology, although in its infancy as a scientific property and the state of the st has made within the past fiteen years, advaed each other, and of a nature so startling that: pioneers in these pursuits-like those of all stradiscoveries transcending the usual routine of the -have been branded as enthusiasts and imposheretics and blasphemers. But now Psychological takes its place among true or natural scien

It will be an interesting subject to the templative mind to pierce the veil of the future trace, though it may be but dimly—the co quences which are to grow out of a general quaintance with the truths and principles of F ology, and the application of that knowled human affairs. Its effects on the social post

THE SHADOW OF LIFE.

BY C. D. STUART. " All that lives must die,

Men seldom think of the great event of deuntil the dark shadow falls across their own po hiding forever from their eyes the faces of the ed ones, whose living smile was the sunlight their existence. Death is the great antagonism life, and the cold thought of the tomb is the sk

We do not want to go through the dark value although its passage may lead to Paradise; with Charles Lamb, we do not wish to lie dow able. There is no appeal or reprieve from great law that dooms us all to dust. We flee and fade like the leaves of the forest, and the itest flower that blooms and withers in a day. Generations of men appear and vanish like grass, and the countless multitude that swarms! earth to-day will to-morrow disappear like for

"Soon as the rising tide shall beat. Each truce will vanish from the sand.

In the beautiful drama of "Ion," the instinct immortality, so eloquently uttered by the dear devoted Greeks, finds a deep response in en thoughtful soul.

It is nature's prophecy of life to come. Whi about to yield his young existence as a sacrifice fate, his bethrothed Clemanthe asks if they shi not meet again, to which he replies, "I have ask that dreadful question of the hills that looked nal; of the flowing streams that flow foreverhath walked in glory. All were dumb. But wh I gaze upon thy living face, I feel there is som thing in thy love which mantles through its beau that cannot wholly perish. We shall meet again Clemanthe."—Spiritual Telegraph.